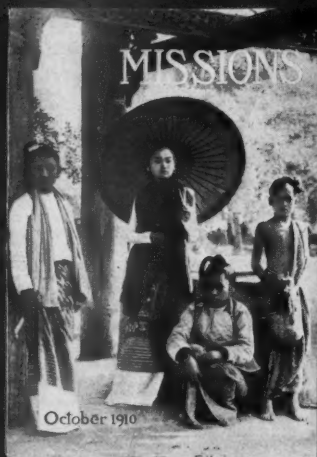
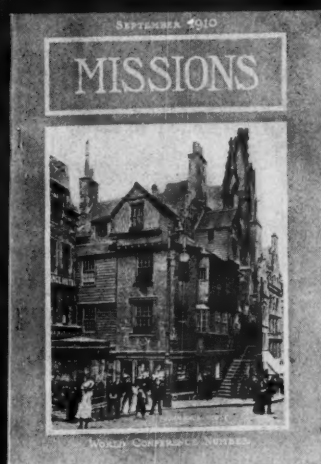


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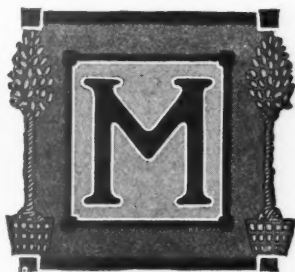
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VOLUME II



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1911

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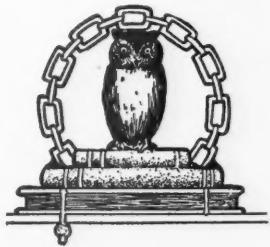


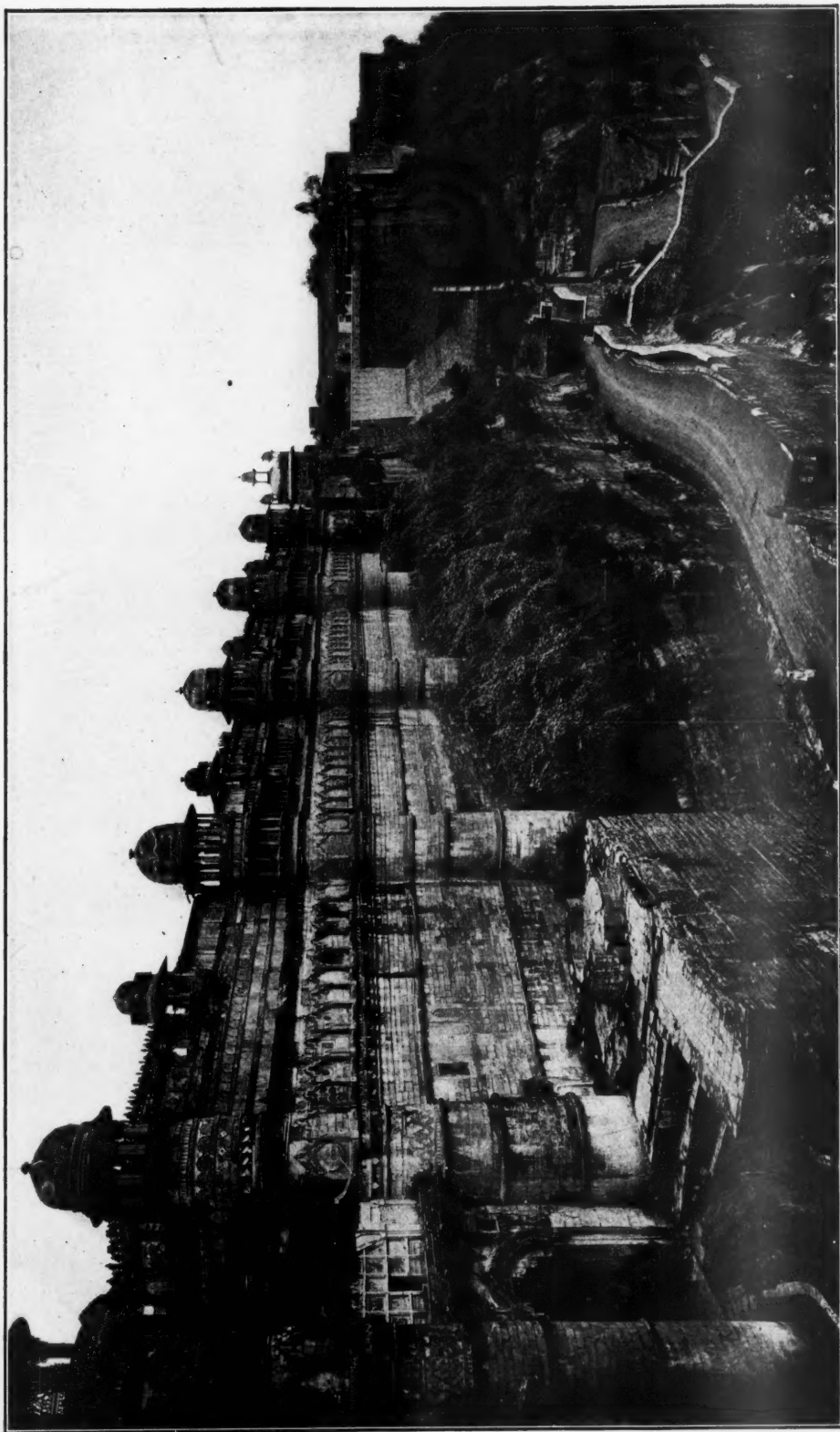
### THE DOOR OF THE NEW YEAR

We pause beside this door:  
Thy year, O God, how shall we enter in?

The footsteps of a child  
Sound close beside us. Listen, He will speak!  
His birthday bells have hardly rung a week,  
Yet has He trod the world's press, undefiled.  
"Enter through Me," He saith, "nor wander more;  
For lo! I am the Door."

—Lucy Larcom.





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## Neighborhood and Brotherhood



JOSEPH COOK said that "the nineteenth century made the world one neighborhood; the twentieth century should make it one brotherhood."

The world has been marvellously opened during the last fifty years to the gospel messenger and his message.

It is less than a brief century since nearly every nation was fenced in by a thousand idiosyncrasies and gazed with jealousy, suspicion and surly defiance, if not with hatred, upon every other people. At that time, to be a foreigner was to be an enemy. Nations were then largely ignorant of each other, or knew only what was worst, and interpreted what they knew of outsiders in the most uncomplimentary way. Selfishness was supreme to the inter-racial attitude. Even among Christian nations this was largely true; but, for non-Christian people the terms used were "infidels," "pagans," "heathen," "barbarians," and such like. And the sentiments expressed by these words were heartily reciprocated, with compound interest, by the non-Christian world in such epithets as "mletchas," "foreign devils," etc. To-day a marvellous change has overtaken Christendom in this respect.

Consider the modern cosmopolitanism of the Christian. He has become, generally speaking, a new man with a world vision and a world sympathy. There has come into the spirit of man the sense of universal brotherhood, a neighborly interest and sense of kinship, revolutionary in its influence upon man everywhere.

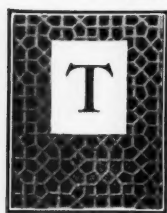
The Christian obligation to serve and to save all men, regardless of race, language, or color, is the new conviction and fresh inheritance of our time.

—John P. Jones, D.D., in *The Modern Missionary Challenge*.





### The Year 1910



THE year 1910 was marked religiously by the great missionary Conference in Edinburgh, which drew together from all parts of the world a body of delegates without parallel in the races and interests represented. None who was present will doubt the permanent influence of the meeting. New points of contact were discovered. New light broke in upon leaders who had never before sat in such mixed Christian fellowship. New sense of the vastness of the missionary enterprise was born; and also a deep consciousness of the need of closer coöperation and a striving after a real oneness of spirit in the service of the common Master. The strongest influences of the Conference were the unseen, which will work like leaven until in the mission fields the effects will by and by appear, and not there alone, but in the churches of the home lands as well. Moreover, the nine volumes of Commission Reports which are now finding place in the libraries of ministers and interested laymen the world over will put the literature of missions upon a new plane, and be a contribution to the cause of missions that would alone be worth all that the Conference cost.

The year also witnessed many of the remarkable inspirational meetings of the Laymen's Missionary Movement in this country, culminating at Chicago. In this case, again, the results cannot be tabulated or in large measure be perceived immediately. That thousands of men in the churches who had given little or no thought to missions as something touch-

ing them were led to think seriously about the matter, and also about a different kind of church membership and one that meant more to the kingdom of God, is certain. East and West, North and South, there was a rising tide of interest, an awakening to the significance and responsibility of the missionary call upon the Christian church. The work is now being followed up, and in increasing degree by the denominations, which are organizing movements to coöperate with the interdenominational movement, and thus carry the good work into the local churches. Conferences in smaller cities have also formed a part of the program in the closing months of the year, and will continue in the months to come. In these we shall coöperate.

Speaking generally, there has been no marked revival in the churches, aside from this of the missionary spirit, which necessarily involves the entire spiritual life. There is reason to believe that in the year to come the churches will show clearly the effects of the new interest and activity of men, and the recognition by thousands that the church has a work for and claim upon men and their best brain and strength.

For our denomination, the year has seen the final establishment of the Northern Baptist Convention in constitutional form. The Chicago Anniversaries were characterized by dignity and harmonious working out of plans for close coöperation and increased efficiency. There was nothing to indicate that we are not greatly to gain by the changes that have taken place, which give us greater unity and proper denominational self-consciousness without detracting from a true independence. Under coördination our mis-



sionary societies are moving forward as far as the budget limitations will permit. If the new order has not yet brought the churches to make their offerings earlier in the year, so as to relieve the treasury burdens and the wearing apprehensions, there has been some improvement, and it must be remembered that system cannot get to work nor church habits be changed in a day. Patience is easier when it is known that we are on the right track and working along progressive and approved lines. Let us give the apportionment-budget plan a five years' trial, and then see the results.

The year 1910 will also be memorable among us by reason of the real beginning of the Baptist Laymen's Movement, with the coming of Secretary Stackhouse to throw himself into the work. Here again we shall not expect a hurrah campaign or a "boom town" method. The Secretary is not spectacular. He will not shout from a housetop—nor even in *MISSIONS*—what great things he is about to do, but he will tell about things, great and small, after they are done. And as our people come to know him, they will be sure that the potencies wrapped up in this Laymen's Movement will not be left undiscovered and unused. Faith and the far look should gird us for success in this endeavor.

In our mission fields, at home and abroad, there have been during the year no conspicuously outstanding features. The revelation of need has been steady. The Sudan and Congo Commission brought back its recommendations of increased support for the Congo missions, and the Mexican Deputation found in our next-door neighbor large opportunities; and these reports should lead to larger resources for both countries in the coming year. Meanwhile, the great body of missionary work goes on in all parts of the world; and the interest of our home churches shows increase and not diminution; which leads to a hopeful look into the New Year 1911. Recalling that 1910 gave birth to *MISSIONS*, on this our first anniversary we wish for all our readers, and all Baptists, and all disciples of the Lord Jesus—a

HAPPY NEW YEAR!

## Good Things Coming

OUR readers ought to know what a feast of good things is coming in this new year. The pages of *MISSIONS* will be crowded with matter of interest that should not only delight our present readers but bring us double the number. Articles already in hand cover wide ground. Here are the subjects of a few of them, to indicate the scope and character:

On the War Path among Blanket Indians, by Field Secretary Barnes, who will also tell us of his transcontinental wanderings and experiences; Outline of Free Baptist Mission Work, by Dr. Thomas H. Stacy, long time Secretary of their Conference Board; Missionary Efforts of the Churches in the Philippine Islands, by Rev. A. A. Forshee, of the missionary force there; Practising Medicine without a License, by Rev. J. Frank Ingram, of China; A Day's Work on the Foreign Field, by Rev. W. C. Mason of Assam; Touring in the Rains, by L. Ward B. Jackman, up near the Thibet line in Assam; A Year at the Central Tabernacle in Tokyo, by Rev. William Axling; A Missionary Itinerary in North Dakota, by General Superintendent D. D. Proper; Metlekatla, Alaska, the Scene of the Red Man's Transformation, by Felix J. Koch; Bread on the Waters, or the Word of God for the Japanese Navy, by Dr. George E. Burlingame of San Francisco; In Monterey, Mexico, a sketch by Georgia T. First; How the Akron Church made Its Mission Exhibit; The Missionary who Gave a Written Language to the Kachins, by the Editor; Story of a Checkered Life, by Louis R. Patmont, a native of Russia; Life at an Industrial Experiment Station in India, by Director Samuel D. Bawden, pioneer in a new line of missionary endeavor; Camping Snap Shots in the Garo Hills, by Rev. G. G. Crozier, of Tura, Assam; A Bible of Filipino Manufacture, by Rev. P. H. J. Lerrigo of Capiz; Colporter Work in an Oil Town, by Rev. J. L. Limes of California; Forty Years of Pioneering as Sunday School Missionary, by Mr. Edmunds of Minnesota; The Uplift of the

Madagas, by Rev. George H. Brock of the Ongole Mission. So we might go on and fill a column. Nearly all of the articles named are illustrated.

But now a word as to some things planned. First, a series of articles on missionary problems, such as self-support, an educated ministry, the Christian's relation to heathen society, and how to rear Christians of a second generation. Another series of sketches illustrating The Day's Work of missionaries on diverse fields. "My Experience in Personal Work" is the general title of another projected series. Already we have begun an important series on the "Missionary Efforts of the Native Churches," an intensely interesting subject as showing the missionary development of missionary products. Stress will be laid on special correspondence from strategic points the world around, and a number of writers of the first order have agreed to give broad surveys of great fields. The subject of immigration, which is again forcing itself upon public attention, will be treated in a series of articles by the Editor, who made special investigations in Europe last summer with the point of immigrant departure in view, and the possible improvement of conditions prior to embarking for the new land. Rev. J. H. Franklin, who was one of the commissioners to the Sudan and the Congo, has promised several travel articles, and has a large collection of photographs, mostly taken by himself. Dr. Dearing has sent many photographs also, and will continue his enlightening "Echoes from the Oriental Press," now that he is within reach of the sources of information. A number of the missionaries who recently sailed for the first time will tell us of their initial experiences.

Of course, the departments will be continued, and there will be at least one new one, devoted to the Baptist Laymen's Movement and the Brotherhoods. When Secretary Stackhouse gets into the harness and has a breathing spell, he will take charge of this department and make it a right-hand helper in his broad work. Another feature to be developed is a Missionary Item Box in which will be put all sorts of interesting items from all

sorts of missionary fields, so that we know in brief what our neighbors and fellow-workers are doing. The World Survey will keep the great movements before us. The Missionary Programs will be given a month in advance, so that time may be afforded to prepare them, and secure the material adapted to promote highest interest. Model programs will occasionally be given, and appropriate matter will be found in the magazine, so that program committees will not be at a loss even if they rely upon MISSIONS altogether.

Our difficulty will be, not how to secure reading that will delight and inspire our readers, and make the missionary cause live in the hearts of the people, but to find room for it. It will be a sore disappointment if, with the gradual development of a staff of writers, many of whom are specialists, the second year of MISSIONS is not an advance in value and interest over the first.



### Cheapening Religion

A recent writer in the *Atlantic*, under the title "The Cheapening of Religion," has sounded a warning note, and redirected attention to the spiritual values. He shows how various efforts to draw congregations by sensational and advertising methods have tended to the cheapening of religious thought, with disastrous consequences to religious progress and ideals. He proves how absurd it is to suppose that a minister can be a specialist in his own legitimate line—that of spiritualizing human character—and at the same time be dabbling in politics and socialism and all that makes for the materializing of religion. He says: "Deep in its heart the church is aware of its spiritual mission, but the incessant haranguing of the popular reformer, and various other pressures from without, are eating into its faith, and it now seems possessed with a determination to part with no small part of its spiritual function, in order to acquire an uncertain partnership in affairs over which its influence is comparatively slight."

This is something to ponder well. Only as the church is aware of its spiritual mis-

sion and holds tenaciously to it will Christian conquest be made by it. Sermons that are "ninety-eight per cent. political and socialistic, and two per cent. spiritual," will not lead men to that change of heart which alone can make a reformed society. The strength of the church lies in its spiritual power and functions, and to sidetrack or subordinate these is fatal. The *Atlantic* writer is correct in diagnosing the peril of getting away from the basic principle of personal character and redemption. The church is to be interested profoundly in promoting human betterment, but not to mistake her part in that promotion. This lies, to a large extent, not in seeking by direct methods the greatest material happiness for the greatest number, but in exalting the spiritual motive and developing the spiritual life which ranks duty first, and the kingdom of God and His righteousness as the supreme aim. Other ends, however good, must be kept in due relation and proportion.



### Large Value for Little Money

**W**E wonder how many readers of *MISSIONS* realize the amount of reading matter they received for only fifty cents, the most of them, last year? There were 835 pages, not counting the advertisements. Two good, substantial volumes of over 400 pages each, royal octavo. If put in ordinary book size there would be more than 1,700 pages, or five ordinary volumes.

Of course the amount of matter is not so important as the quality of it, but it is well to have some idea of the amount. As for the variety, the reader was taken into the leading countries of the world, and into all sections of our own. A glance through the index to the first volume, filling over five pages of small type, will be convincing as to the range of the subjects and the wide human interest. Every phase of missionary work at home and abroad was touched upon, if but slightly in some instances. If we have not said much about medical missions, it is because we hope soon to have a full account of that important factor in missionary

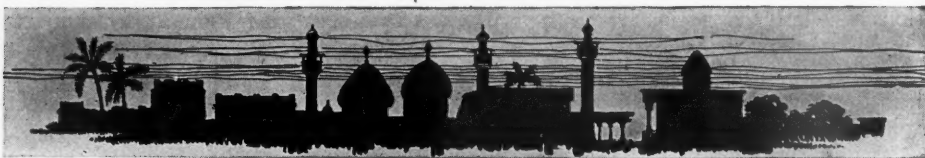
success. So with some other subjects, which deserve extended description. But several great fields have been covered in thorough manner, indicating the treatment others will receive in due time.

A bound volume of *MISSIONS*, we venture, would prove a pleasant surprise even to those who have received the monthly issues as they appeared. We wish every Baptist church in our constituency had such a volume in its library. Missionary committees would then have no difficulty in getting up attractive programs, and there would be at hand a storehouse of missionary information and illustration. If churches or Sunday schools or Brotherhoods will order such a volume in advance for 1911, we will furnish it neatly bound for \$1; and it will be one of the best investments that could be made. We cannot supply back numbers for 1910, hence make this suggestion for 1911.

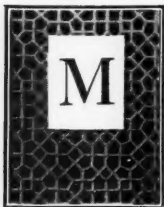


### As to Comity

**W**E give elsewhere an article on the subject of "Comity" by Dr. J. W. Willmarth, which came too late for publication in the December issue. One or two others have come in, which will be considered later. One good brother sends a series of questions, asking after each, "Does the Northern Baptist Convention and *MISSIONS* stand for this?" We can only say that we have not the slightest idea what the Northern Baptist Convention stands for in regard to the matter of comity or any other upon which it has not passed; and we know of no way to find out until the Convention shall declare itself, if it see fit to do so. As for *MISSIONS*, we thought it might be a good thing to get light upon a subject bound to come up in practical form at home and abroad, and therefore invited frank discussion by the brethren. It is understood in such discussions that every Baptist expresses his own convictions. The purpose of *MISSIONS* in the present case was to be a medium of opinion, not an unauthorized determinant of it. Meanwhile, the Christmas spirit of peace and good will broods over us all. Jesus Christ is the solvent of all problems.



## Note and Comment



MISSIONS enters upon its second year with joy and full purpose to be more suggestive, more stimulating and more helpful both to the cause it specially represents, and to the spiritual life of its readers. The news from mission fields ought to quicken us to personal service in the field that is directly our own. This number has plenty of variety. The Downtown Church and the city problem as a whole demand large attention. Industrial work in the foreign field is just now attracting much interest. Secretary Stackhouse gives his first instalment of news from the field. Mrs. Titterington gives a bright picture of a day with a Chapel Car. We see the work for immigrants at various points. Mr. Peters' experiences are vivid. The Philadelphia summer work may tell our people in other cities what is possible next summer. The Indian sketches are capital for programs, and the field news is very full. You cannot go amiss.

¶ All correspondents will please note the change of address, and put on their communications henceforth simply, "MISSIONS, Ford Building, Boston, Mass." Our mail has not infrequently been sent to us at the address of the Home Mission Society, the Foreign Mission Society, and the Publication Society. It will reach us directly and much more satisfactorily if sent as above, "Ford Building, Boston, Mass." That is why we repeat the address. The dead-letter office shows how singularly common it is to be careless in addressing letters.

¶ Dr. Sale has returned from his trip to our missions in Porto Rico, and will give our readers in the February number his impressions of the work. He went to

study especially the educational needs. Mr. James McIlravy, of the Home Mission Board, accompanied him.

¶ The most serious difficulty MISSIONS labors under is want of space. There is vastly more good material than can be used, and we are conscious that some workers may feel in a measure neglected. Some articles also must appear a little out of the natural time, as the Summer Work article in this issue, for example. But it was simply impossible to publish sooner that excellent account of a work that is to go on increasingly in our cities. It has been in type for over four months, but it is necessary to preserve balance in the magazine, and a diversity of interests must be considered. If this January issue does not contain some expected contributions, there is a reason, which we believe our readers and kind contributors will appreciate.

¶ The census gives this country ninety-two million population in round numbers, not including the Philippines and Porto Rico, which would bring the total above a hundred millions, and make us second only to Russia among the western nations. This is an increase of twenty-one per cent. for the whole country. The need of home mission effort in pioneer sections is shown by the fact that the State of Washington has the largest percentage of growth, reaching in the decade 120.4 per cent.; while Oklahoma comes second with 109.7, Idaho next with 101.3, Nevada fourth with 93.4, and others in this order: North Dakota 80.8, New Mexico 67.5, Arizona 66.2, Oregon 62.7, California 60.1, Montana 54.5, Colorado 48.0, So. Dakota 45.4, and Utah 34.7. All the western States were above the average, as were also Pennsylvania, New Jersey, New York, Connecticut and Rhode Island. But the North-



west heads the procession. There is a vast expansion of home mission work before us if the church growth is to keep pace with that of the population in these swiftly developing sections.

¶ New York State still holds the position of the Empire State, with a population above the nine million mark. Greater New York shows an increase of 1,329,000 in the ten years. The people of this single State equal in numbers the population of nearly a score of the States. New York City as an urban center looms up with about seven millions of people, this including Jersey City and Newark and residential places within twenty miles. Surely such centers will exercise a prodigious if not dominating influence upon our social and religious life. The city is the strategic point for Christian effort. It is also the most difficult. All other problems seem small compared with that of purifying our great cities of corruption, governing them honestly and well, and making and keeping them Christian in spirit and practice.

¶ At the request of the Northern Baptist Convention, Dr. A. S. Hobart, of Crozer Seminary, has prepared a list of prayer meeting topics for 1911, and the Publication Society is ready to furnish it at \$1 per hundred, postpaid. Its use will be found helpful by pastors and churches. The topics divide the time between the cultivation of individual character, suggestions about civil and social duties, Christian doctrine and missions. Once a month—the first meeting of the month—is given to missions, and the topics fit in with the systematic plan of the Committee on Christian Stewardship. MISSIONS will also follow these programs, furnishing a suggested program and suitable material a month in advance as far as possible. Subscribers to MISSIONS will have all needed illustrative matter at hand, if they keep the magazine on file; and this the missionary committee in every church should do. The Topics can be obtained from Philadelphia or any of the branch houses of the Publication Society.

¶ On another page will be found the farewell charge which an Indian missionary gave to his people as he was leav-

ing them. The story he told made a profound impression, and is well authenticated. We are glad to say that Mr. Hamilton has been able to resume work among the Indians, although with another of the tribes.

¶ The Evangelical Alliance takes the Far East as the special subject for prayer on the Thursday set apart for foreign missions. In the home mission subject for Saturday it lays especial emphasis upon the evangelization of the Jews. We might well include immigrants as a whole, and our work for them.

¶ At the recent elections in Porto Rico, the Unionist party elected every one of its thirty-five candidates for deputy of the House, so that there is not a single representative of the Republican party in that body for the coming year. This emphasizes the dissatisfaction with the political status which was set forth at Lake Mohonk by a Porto Rican, Signor Travieso, whose address we expect to print in large part. The matter of citizenship is a matter that should be settled right at the earliest possible moment. Its delay gives chance for demagogues, and for leadership of not the most desirable sort. The American party and measures must now face a united opposition, but we trust that Governor Colton may be able to overcome all obstacles in the way of the solid progress of the island.

¶ A Mohammedan in London is reported as making the innocent observation that since the ex-Sultan of Turkey gave grounds for Christian churches and schools, he supposed the London County Council would be willing to give the Islamic Society in London ground on which to build a mosque. Of course it would not be easy for a Mohammedan to see why turn-about in such a case would not be fair play, nor why a mosque in London would not be of as much benefit as a Christian church or school in Turkey. But the Turkish ruler undoubtedly recognized the value of the institution he was aiding as a personal rather than official act. There are three Mohammedan mosques in London, by the way. Islam is carrying its missionary propaganda into Christian lands.



## No Heroes Now-a-Days?



**R**EAD this romance of modern missions and judge for yourself. Three young Englishmen heard the call of God to preach in Peru. Neither English nor American Societies, debt-loaded, could send them. In 1893 without promise of pence from any source they sailed from the United States for Callao, Port of Peru, and landed with just fifty dollars as their united possessions. Nothing daunted, they opened a night school which supported them; in about a year contributions from friends enabled them to dispense with this source of revenue, and devote themselves exclusively to gospel work: the mission then started in Lima developed into a strong, healthy church.

But the interior beckoned. One man remained on the coast "to hold the ropes," while Mr. Fred J. Peters and Mr. Jarrett in 1895 started for Cuzco, the old far-famed Inca capital. It was this city that tried their metal. It is a long, hard five hundred mile ride to Cuzco, up and still up, winding along bridle paths bordering rocky ravines of dizzying depth, until an elevation of 11,500 feet is reached. Beauty of valley and peak and cloud surround this tomb of ancient empire, stories of whose quaint civilization and golden splendor still cause the world to wonder. Breezes of delightful invigoration caress it yet, but the place is neither pleasant nor healthful. Why? Because Spanish conquerors of the long ago wiped out its glory and left behind a constant blight in a formal religion. Whatever of good the Roman Catholic Church may have

wrought elsewhere, none can claim beneficent results from its sway in this Inca city where the public practice of all other religion is forbidden. In this isolated spot, all-powerful, and freed from civilization's restrain, nearly all the priests sank in sin below the level of ordinary humanity—so deep the degradation that the stories are told in whispers; they were also almost universally lazy, and so dirty that scores of them were vermin-infested. As monuments, however, to certain phases of Romish activity, there are twenty-four immense church buildings and almost as many more monasteries and convents.

But what of Cuzco itself? It is laid out on the square block system, the streets



REV. FRED J. PETERS

are narrow, cobble-paved and with an open drain through the middle or on each side, into which little drains from each bordering adobe house empties sewage; sometimes these drains become choked with debris, and then the street is a bog of unimaginable filth and sickening odor. The inhabitants number about 20,000, of whom seventy-five per cent. are Indians, and the remaining twenty-five per cent. Peruvians and a few Germans, French, Italians, English and Americans.

After about ten days' life in this place, Mr. Jarrett was stricken with the small-pox—a disease not quarantined although frequent outbreaks greatly decimate the population. There was only Mr. Peters to nurse the sick man, for the priests had commenced a crusade against the "heretics," and under pain of excommunication forbade intercourse with them, and also forbade selling them food. For six weeks denunciations, daily growing more bitter, were heard in all the pulpits; finally a leading friar, addressing an audience of some 2,000 persons, said, "it would be a glory to God and a blessing to the city to put them out of existence."

These words were heard by Mr. Peters as with coat collar pulled about his ears he crouched in a corner of the great edifice. He understood. So also did the people, who acted promptly.

The very next day as he stood in his little home on the outskirts of the town, his sick companion tossing in the delirium of fever, a great tumult caused him to look out of the window. A shouting, hurrying multitude, with sticks and stones, thronged up the street, surrounded the house, and pelted it, while others made ready to apply the torch which should burn it over their heads. Death seemed certain. But a little boy who had surreptitiously sold them milk, and who knew there was no harm in them, had heard the men plan their diabolical plot and had gone to the chief of police and told him all. Fortunately the chief was a man willing to do his duty; he was also a Liberal. Thus it happened that just as the torch was about to be applied, a squadron of mounted police dashed into their midst, scattering the

fanatics, who quickly faded out of sight. From that day a police guard was constantly kept over Mr. Peters and Mr. Jarrett.

The Catholic prelates, however, triumphed, in that the heretics were expelled from the city, the prefect in the name of the Peruvian government signing the command. Only twenty-four hours were given in which to make preparations, and not even a physician's certificate as to the danger to the sick man, or a petition signed by some six hundred leading Liberals who desired that they be permitted to remain, could secure a respite. The Spanish consul, himself a Catholic but indignant at the treatment accorded inoffensive Protestants, procured two horses for them. This was all that was done for their comfort or safety on that five hundred mile journey.

As they rode out of the city in sadness, all the bells in the twenty-four churches clanged jubilantly; while in public procession, with songs and chants, and carrying their famous black idol (the Lord of the Earthquakes), so venerated that it is usually taken out only once a year, Catholic clergy and laity to the number of several thousand wound triumphantly through the streets.

Nineteen days the two men were in the saddle; sometimes two days at a time without food, and at all times with only such sparing quantities as they were able to beg of friendly Indians. Sometimes they were at an altitude of 16,000 to 17,000 feet, riding through snow and hail, and shivering miserably as the wind pierced their wet summer garments; sometimes wet and cold they slept in partially sheltered nooks; at other times they plunged 10,000 feet down steep declivities into "pockets," hot as ovens, and swarming with mosquitoes, sand flies and scorpions; they crossed cañons 100 and more feet deep and as many wide on wickerwork bridges, the frail structures sinking into a crescent with their weight and swaying with every motion of their body—once one of the horses broke through with one leg and it was with great difficulty and peril that he was extricated. But all dangers were safely passed. And when they reached Lima

their case was presented to the Peruvian Government, which paid them an indemnity for their sufferings and the outrage inflicted; the prefect who allowed himself to be the tool of the priestly party was also reprimanded. The Liberals through the newspapers gave publicity to the incident, and by the indignation aroused secured increased religious liberty for all.

A second attempt was later made to preach in Cuzco; but after about seven months was abandoned, because of the opposition which amounted to persecution.

Mr. Peters meantime returned to England and learned photography, for he had ascertained that *business* was always protected. Therefore the third attempt to enter Cuzco was as business men. The studio and store which was opened in 1899 won both friends and business. In

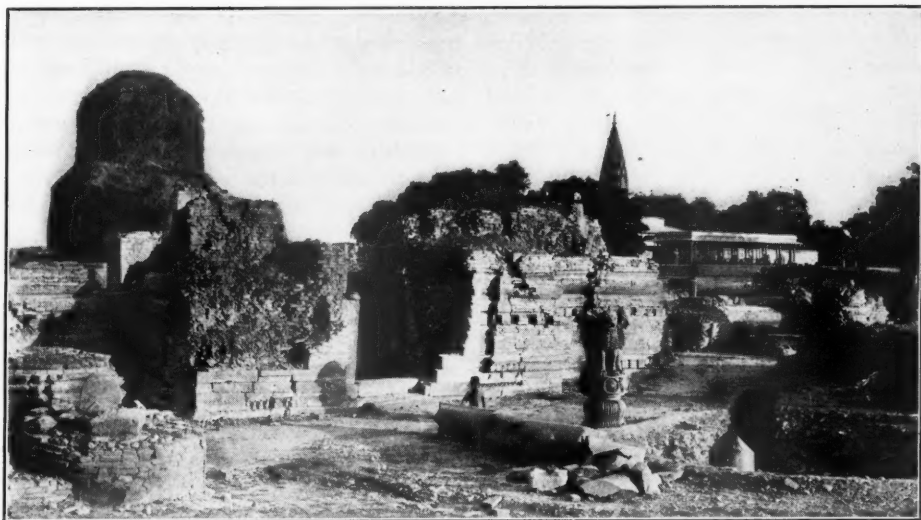
about a year a few friends were invited to a gospel meeting, since which time meetings have been held uninterruptedly; there is now a strong church of splendid men and women who have borne bitter persecution gladly. As for Mr. Peters himself, his conduct was so exemplary that he won the esteem of the city and was elected alderman of Cuzco, in the voting running far ahead of prominent Catholics. Four years he served them in public capacities.

To educate his children, he was forced to leave Peru, reaching the United States in 1907. But the call of God to serve Spanish-speaking peoples has come again, and in December, 1909, Mr. Peters accepted service under the American Baptist Home Mission Society, and has gone to Cuba to start an industrial work in connection with the El Cristo Schools.



A HOLIDAY SCENE IN A PORTO RICAN TOWN





ANCIENT TEMPLE NEAR WHERE BUDDHA PREACHED IN INDIA

## A Million for Industrio-Educational Work

THE EDUCATIONAL WORK THAT INDIA WANTS TO-DAY

By Rev. W. H. Hollister, of Mysore



THE great famines and "periods of scarcity" that have afflicted vast areas in India during recent years have brought the dawn of a new era in educational work. The trend of thought until very recently among educationists and in mission circles has been strongly in favor of confining the scope of education for the great masses to the "three R's." Many have failed to realize that this, good as far as it goes and all-important, is not the education that will grip broadly the masses. Instruction in all that indicates the nobility of labor with the hands and develops the good sense needful to make that labor not only profitable but desirable, has more vital connection with India's uplift than many realize.

It is well to have thus forced upon us consideration of the problem of combining ordinary educational work with training in such industries as farms, gardens and work shops make essential. Such combination of instruction may fittingly be designated *Industrio-Educational Work*.

Let us glance at the conditions calling for revision of our methods of training. The boys and girls of India come into the world with normal mental powers. It is pleasing to note their development in early years. They imitate their elders in household duties; in the care of flocks and herds; in farm work or in the marts of trade as aptly and successfully as do children in England or America. For a dozen or more years their minds unfold beautifully and naturally in the great kindergarten school of real life. Not all days afford new lessons. There is much of repetition for daily life in the household and much that goes to make up the old patriarchal type of rural and city life is simple and narrow in its scope.

At twelve or thirteen years of age the average child has graduated in the school of its environments. The sheep, oxen and poultry have no new lessons to teach them, for they are of meek and quiet disposition and there is no struggle in their mastery or care.

The plough that the descendants of Abraham and Herodotus used is still their stand-by and its repair, or renewal, from a tree branch is a simple problem.

The sickle produced by the village blacksmith from an old file, or other scrap of steel, never presents the difficulty of a loose nut or a broken pinion to tax mental and physical resources. The threshing of grain by the old, old process of trampling with oxen on the threshing floor has no charm or power to awaken into activity the constructive talent lying dormant in the youthful mind. The lesson of lifting grain to a higher platform or awaiting a stronger breeze to blow the chaff from the falling grain is simplicity itself when compared with a modern fanning mill. The narrow scope of village life brings the boy or girl of thirteen to a point where little can be learned of the things which brighten and ennoble life. Then comes, if it has not already begun, the period of struggle for existence; for the girl the agonies and crosses of motherhood or the still more terrible trials of widowhood. For the youth there may be better toil in practical bondage to others or a no less burdensome and profitless life on lines of his own choosing. The prematurely aged at fifty have the mental structure of the child of thirteen, except there be added the knowledge of evil, of the bitterness of defeat or the still more blighting knowledge growing out of success in intrigue, treachery, deceit and dishonesty. I write not of all but of multitudes; not of those who rise to the top or those who help make and then fail to enforce good laws, but those to whom Longfellow's phrase "dumb driven cattle" very aptly applies.

We are learning to bear in mind that what will uplift these depressed masses will elevate all above them. Is there a method of education that will lay hold of them and lift with a force they cannot comprehend but will nevertheless welcome? They hunger for material betterment. They greatly need the uplift of new emotions from within, for in a true sense they must work out their own salvation, but these new aspirations must be from seeds of our planting. How have these masses gained knowledge? Mainly by *seeing* things done and *imitating* the doer of them.

The farmer, the carpenter, shoemaker, blacksmith, tailor, etc., never teach their

craft or art as we understand teaching. "Do as I do" is the sum and substance of their instruction. Has the church set for its missionaries the task of educating the people of India by the thousand only? Or is its aim to educate the millions in the things that make for noble and right living? If this last, we must wisely combine the education they want and that grips them with that which is taken with more or less doubts and fears as to its inherent worth. The plowman will walk miles to see a better plough and that plough will grip him with hooks of steel. The secret that makes a field of grain far better than his, he will hunger for and go far to learn. The man that will tell him how to feed himself with less of agonizing toil is the man he wants to meet and sit down and talk with as friend with friend. The Christians of India must be taught and thus be enabled to teach others the things for which the masses of India hunger; or for which they will hunger as soon as their dormant faculties are given a glimpse of its beneficial influence. In Kolar our work seems to center in industrio-educational work. We believe it one of the best means of reaching and uplifting the masses, fit them for, and pave the way for really successful lives. We are teaching students not only the knowledge gleaned from books, but also how to plough, sow and reap; how to work in wood, stone and iron; how to carve out by their own efforts life's best, sweetest, brightest possibilities for themselves and others. This is the hardest kind of educational work. It combines the difficulties of the average school room with all those of shop and farm. But it pays, for it lifts broadly and mightily. It not only lifts from the bottom up but its magnetic influence grips powerfully all classes. There is now a new India and an old India. Old India still sleeps. The new India, many millions strong, is young, powerful and wide awake. In a whole-hearted way and with intensity of purpose it seeks those things that make for the betterment of all. It is the new India that wants industrio-educational work and will make it a power hitherto unrecognized except as seen dimly by a few,

I greatly desire the attention of men of means whose business instinct quickly discerns the logic of current events and who act promptly and to the point. No less do I desire the ear of young men of great diversity of gifts; laymen or clergymen with an instinct for mechanical work; for the details of large business enterprise and so filled with love for India that they will dedicate their lives to its redemption in this line of work. There are times when it is more important to teach how to plough, sow and reap, how to forge steel or make a chair, than to teach multiplication tables.

I cannot get away from the conviction that God is calling me to ask the business men of England and America to raise a fund of *one million dollars* for Industrio-Educational work in India.

It is perhaps incumbent on me at this juncture to suggest this million dollar fund may well be interdenominational. It should be administered by a strong Board or Commission composed of representatives of such societies as give promise of doing effective work. A careful study should be made of the whole field with an eye to present and future needs.

I plead that it should be borne in mind constantly that the work is first, last and always educational. This should be so emphasized as to debar all thought of commercialism just as definitely as does the training of the school systems of any country. At the same time, in the methods of training, the material worth, as represented by the cash value of the work accomplished, should be kept in mind so persistently as to correct the all too prevalent trend of thought that keeps the eye on what is received for service rather than the fair equation of service rendered for the wages received. In all this my eye is fixed on the practical value in building up character and instilling all that makes up a full, rounded manhood through the process of thousands of boys and girls, young men and young women working their way as far as possible through school and developing their own as well as the nation's latent resources. Because India's people are a pastoral people it will be important that every industrio-educational center should have

more or less extensive gardens, orchards and farms where the latest and best of knowledge bearing on these lines can be taught. Improved methods of fertilization of worn out or heavily cropped soil and of irrigation are two fundamental needs of India to-day.

Each industrio-educational center should also have workshops in which both primary and advanced training should be given in the trades and mechanical arts which the need of the locality may make advisable.

The time is ripe for large plans. Missionaries have been learning by many and varied experiences what to do and what not to do. The latter lesson is no less important than the former. We need \$1,000,000 to lift our work on this line out of its experimental stage and make the effort worthy of the intense, far-seeing, cosmopolitan methods of churches that hold an abundance of wealth and have trained some of the greatest minds and set in motion some of the most potent forces of the world's history.

I believe this million could be so expended that government would duplicate the expenditure. That would ensure a great work.

Does some one say this is asking overmuch for one phase of the work? I submit it is not for one phase of the work but a corrective agency or influence for the life-flood that flows through all departments of the work. Do this and all else will be easier and better. Is this appeal premature? Then is the Laymen's Movement premature! I am persuaded laymen are ready to respond to this appeal if we in the mission field widely endorse the plan.

#### MISSIONARY BAWDEN'S ENDORSEMENT

Rev. S. D. Bawden, our industrial superintendent in Ongole, who has been prosecuting this work with vigor and success, writes in endorsement of the general plan. He says: "Mr. Hollister is the missionary in charge of the Kolar Normal and Training Institute, and has for a good many years been working at the problem of industrial education here in India. His suggestion of \$1,000,000 for industrial education sounds like some

of the letters I have already written in regard to our work; for the work is one whether it be done by the Methodists in Kolar or by the Baptists in Ongole, and his suggestion of a united effort along the line of industrial education for the sake of the uplift of the people of India is one that appeals to me very strongly. The thing that I am most anxious to do is to find just what we ought to do in

order that I may be able to say to the people at home that we have a plan that is feasible, and workable, and sensible, and then I feel sure that they will be ready to support it for the sake of the Master and for the sake of the people of India. I am hopeful that our new Industrial Missionary Association may be a help in securing such an agency for the advancement of the work.



## A Model Village Church

By Rev. Frank Kurtz, Madira, South India



HAVING had to look after the station of a brother missionary while he was on furlough, and then to build a bungalow in my own station, two years had passed since I had last seen the village. Meanwhile cholera had visited the place and a number of the Christians had died. Still worse, a heathen priest had taken advantage of the general fear and led astray several, and some of these had been excluded. There had also been frequent quarrels and the pastor himself had been under discipline and had finally left the village. His son, who had built up a good school, had also left for the Training School in Bapatla. The new teacher who was sent to take his place left for pastures new after only a brief stay. Under the circumstances, the missionary approaching this village did not have very high anticipations. In fact, it seemed to resemble quite closely some of the churches about which Paul writes in Corinthians.

On arrival I was much surprised to find the chapel schoolhouse in excellent repair and giving evidence of a recent coat of whitewash. In another village not far away, the chapel built at the same time had been allowed to fall into ruins.

Here an English-speaking teacher was at work trying to reorganize the school, and already a number of the caste boys

were attending to learn English. The chapel is located in a little compound by itself between the Christian hamlet and the caste part of the village. The villagers were all speaking of the "ish-school," as the Telugus call it. At the service on Sunday the chapel was well filled, and if all the hamlet had been Christian it would not have been large enough to hold them.

At the close of the service we found there were some candidates for baptism. Four of these came from a nearby heathen hamlet. The elders of the church had brought them and also several women from their own community. After the baptisms the church assembled again in the evening for the communion.

On Monday, among the many things needing adjustment we found that a village official was encroaching upon the Christians' cemetery and trying to plow a part of it up for a rice field. After considerable effort and much talking an arrangement was made suiting both parties. The church is very far from being an ideal one, but it is a model church in that it is alive and working amidst such adverse circumstances. In many respects it would be more gratifying to see a church whose pastor was always faithful, and the people pious, but it is rather the church described above that gives promise of the conquest of India for Christ.





PASSAYUNK, DOWNTOWN, FOREIGNERS LARGELY; FORMS OF WORK AND PLAY

## Vacation Bible Schools

By Rev. E. A. Harrar

CHAIRMAN OF COMMITTEE CONDUCTING THE PHILADELPHIA WORK



THE church fully aroused to the need of interesting, winning and holding the boys and girls in the Bible school and for the church, is ready to hail with delight any legitimate and practical movement which ministers to this end. Such an agency, which has made its appearance in the past few years and is rapidly spreading through our great cities is "The Daily Vacation Bible School." As the name would indicate, they are opened in vacation time, in the months of July and August, for six weeks, five days a week, 9 to 11.30 A. M. each day.

### A DISTINCTION

A sharp distinction must be drawn between the vacation Bible school and the summer schools which are conducted in public school yards, and under the direction of the Board of Education, or other such agencies. These do provide the children with amusement and industrial instruction, but they bar out that which,

in the judgment of the advocates of the other type of school, is *the essential thing*, the use of the Bible, and religious (not sectarian) and moral instruction. There is no place in the public school for such instruction, and with the wide diffusion of literature calculated to dull the sense of God and blight the developing character, a few minutes once a week in the Sunday school are not sufficient to implant that seed which brings a harvest of righteousness. Therefore we believe there is an unparalleled opportunity for the church to devote six weeks every summer to this work. The boys and girls in China and India, on the frontier, and in the slums need our money and our effort, but not to the utter neglect of our own boys and girls. It is the church's opportunity to win their admiration, their love, their coöperation. The church is the rightful and only agency that can conduct a vacation *Bible school*.

### OBJECTS DIRECTLY ACCOMPLISHED

#### I. In the lives of the Children:

1. For a period every day they are taken from the baneful influences of the

street and kept in contact with those whose lives are clean, helpful, and inspiring.

2. Truth is permanently embedded in their memory and heart by means of song, prayer, Bible and verse, and simple talks.

3. They are encouraged to be industrious, using spare moments in making from inexpensive material little trinkets for ornamentation, or articles of usefulness.

4. They are taught by precept and example habits of cleanliness of person, dress, and speech.

5. They are taught new, helpful games, and in these games—in fact, throughout the day, at work or play—how to remember and exercise the Golden Rule.

6. They are taught the lesson in a language which cannot be disputed that the church of the Lord Jesus is their best friend; that she does not exist for herself, but for others; that she receives but to pass on as a faithful servant.

## *II. In the lives of the Parents:*

1. The busy mother is relieved of anxiety as to the safety of the children, and when they return to her she becomes a sharer in the good cheer of the morning. For example, in one of the schools the opening song every morning was, "I am so glad that Jesus loves me." The children went home to sing that song, and to have scores of mothers join in singing until throughout the town it could be heard day after day.

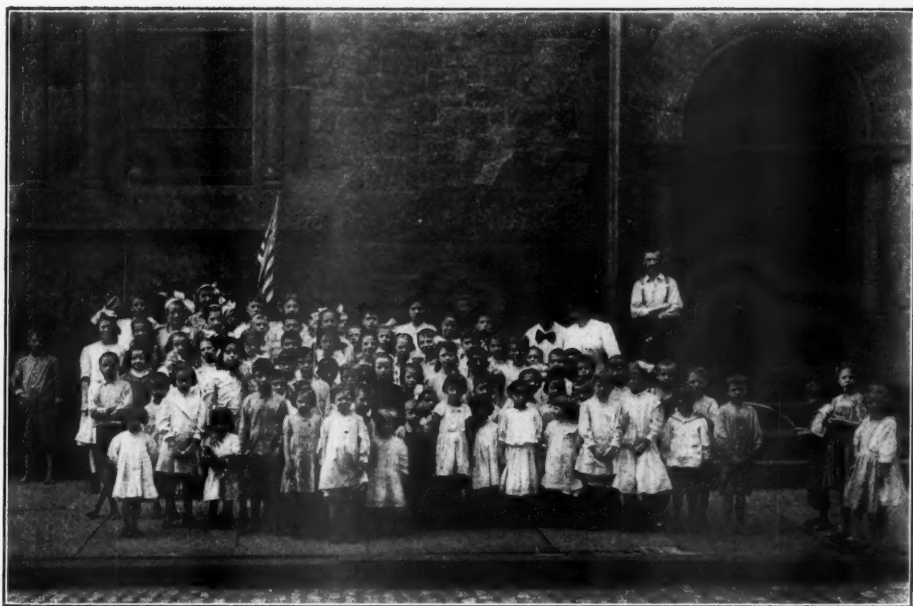
3. It engenders a spirit of good-will toward the church conducting the work. It has opened many a closed door and established a bond of fellowship and been the instrument of leading parents to Christ. Scores of lapsed Christians, too, have been won back to the church, and the whole church fired with missionary zeal.

## *III. In the lives of the Workers:*

1. These are usually young Christians, and there is no better place to practise the graces which come with the



WISSAHICKON, FIRST IN PHILADELPHIA; STARTED FIVE YEARS AGO



SOUTH BROAD, DOWNTOWN, BETTER CLASS ITALIANS; HALF THE SCHOOL FOREIGNERS

new birth than in these schools. Patience, good humor, wisdom, gentleness, love. The fact of standing as examples of Christianity before the children and the consciousness that Jesus will be exalted or dishonored, as the worker succeeds or fails in presenting him aright, will gird the life of every worthy worker with watchfulness over word and action, and will do much in fixing a beautiful character.

2. It gives opportunity for the study of boys and girls at close range, and at a time when they are not under the restrictions which seem to prevail on Sunday in the Bible school, or in the ordinary day school; and thus the worker becomes better prepared to deal with the child as a teacher in the Bible school.

3. It brings out what is in the worker in the way of tact, ingenuity, adaptability, and talents, thus helping many young people to find themselves.

In brief, an aroused community whose doors are wide open to the pastor of the church and his helpers.

An enlarged Bible school; in one case from an average attendance of 165 to 277 in four years, and in every case additions in proportion to the follow-up work.

An awakened church membership.

#### THE METHOD

*I. Workers.* At the head of each school is a young man studying for the ministry, who receives \$100 for eight weeks' work. (In the Philadelphia schools, Crozer men have been used and President Milton G. Evans has paid one-half of the above amount). His first helper is one acquainted with kindergarten work. Then as many volunteer helpers as the church can provide. Thus binding the local church closely to the work. The student goes on the field one week before the school opens, visits the neighborhood, trains his helpers, etc. At the expiration of the six weeks' school, he visits every home from which the children have come and on the back of the child's registration card makes a note of such information as will help the pastor in future work.

*II. Daily Program.* Opening at 9 o'clock, the first thirty-five minutes are spent in a gospel service, singing gospel songs committed to memory, reciting passages of Scripture, prayer and Bible stories.

Following this, a work period, when they are taught all forms of kindergarten

work, reed and replica work, basketry, hammock making, sewing, knitting, hem-stitching, etc. Then follows a play period. The closing exercise consists in a review of a part of the opening exercise.

*III. The Cost.* For a school of 200 the entire cost including salaries, is about \$160. The entire cost per child averaged 57 cents and ten nationalities were reached.

All material and industrial instruction books can be had of Milton Brady Company, 1209 Arch Street, Philadelphia. Catalogue on application. Song books, Bible story books, etc., at American Baptist Publication Society, 1701 Chestnut Street, Philadelphia.

#### THE WORK IN BAPTIST CHURCHES IN PHILADELPHIA, SEASON 1910

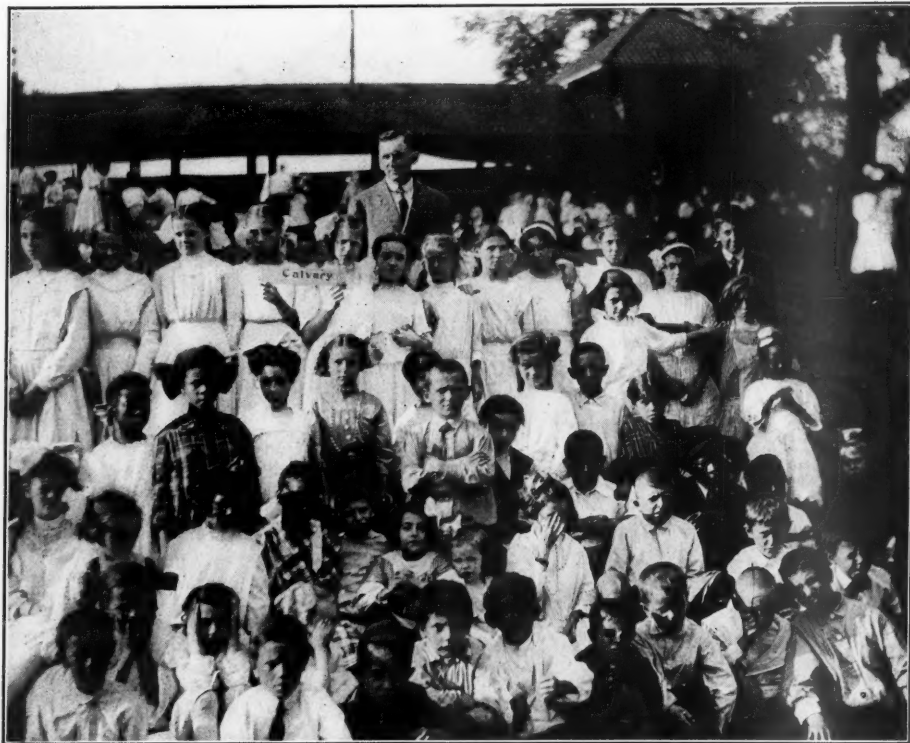
Conducted under auspices of the B. Y. P. U.:

Number of schools.....	14	
Boys enrolled .....	1,399	
Girls .....	2,037	3,436
Total attendance, 30 days....		42,358
Homes visited .....		1,559
Workers: Paid.....	29	
Volunteers .....	160	189

Attending two-thirds of the time of enrolment, and given a free outing, 18 car loads.

From eight to twenty hymns were committed to memory, besides thirty passages of Scripture by all the children and over 2,000 additional passages in the various schools.

THIS WORK IS DONE IN NEW YORK, AND SHOULD BE  
DONE IN EVERY CITY AND TOWN THE COUNTRY OVER



CALVARY, DOWNTOWN CHURCH, SURROUNDED BY ITALIANS, JEWS AND NEGROES





## A Day With "Glad Tidings"

By Sophie Bronson Titterington



IN the heart of the Big Horn Basin, Wyoming, lies the little town of Powell, the headquarters of the government's great Shoshone irrigation project. In every direction from the town lie fertile fields, young orchards and the beginnings of many homes. The refreshing green of the cultivated lands is a vivid contrast to the dun gray of the surrounding desert. No matter in what direction the eye may turn, majestic mountains, the loftiest peaks crowned with perpetual snow, range upon range, meet the vision. They form a gigantic barrier, guarding the broad Basin from the unbroken force of the winter tempests. To a reverent heart, they suggest the words of Holy Writ: "As the mountains are roundabout Jerusalem, so the Lord is roundabout His people, from henceforth and even forever."

Sidetracked in the little town on that memorable Sunday, stood the beautiful chapel car "Glad Tidings." For nearly four weeks it had been a center of blessed influences. Not only had souls been won for the Master, but scattered Baptists, newcomers to this land of opportunity, had found within it a holy reminder of old church homes and their

associations. This Sabbath day had been set apart for gathering results and organizing a Baptist church, which should include in its membership all the Baptists on the Shoshone project.

It was a beautiful, ideal midsummer Sunday, seeming to have been vouchsafed for this gathering of the Baptist clans. From far and near they came, and at the morning service the car was crowded. The workers whom God had used so blessedly—Rev. and Mrs. Eugene A. Spear, in charge of the car, and Rev. H. B. Fosskett, pastor-at-large for Northern Wyoming,—were fairly radiant with the joy of this harvest time. Mr. and Mrs. Spear voiced the swelling emotions in uplifting song, or led the jubilant chorus of the congregation in the sweet old gospel hymns. Flowers, rare indeed in the new land, crowned the organ, and the very atmosphere proclaimed the occasion a sacred festival.

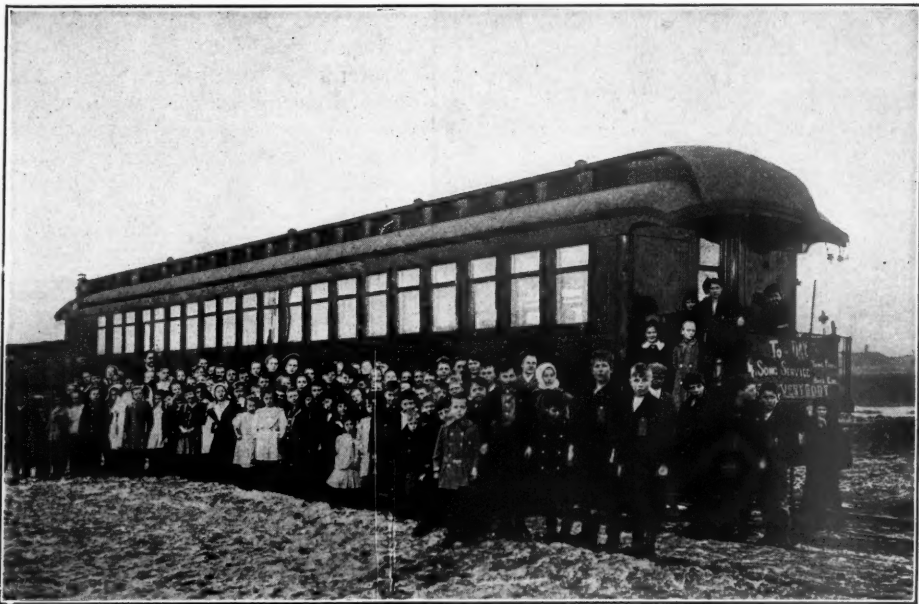
A strong, grand sermon by the pastor-missionary struck a lofty keynote for the new organization. A basket dinner provided an opportunity for happy, Christian sociability, and made those who had been strangers, brethren and sisters beloved. In the early afternoon followed the formal organization service. Fifty names were enrolled as charter



members of the new pioneer organization, which bears the name of the Powell Valley Baptist Church. All ages were represented. A strong band of stalwart young men, and intelligent, enterprising men and women, beside a hopeful contingent from among the boys and girls, form an almost ideal combination for future growth and power.

The crowning event of the day was the baptismal service. The baptistry was the wild, beautiful Shoshone River, probably the first time its waters were ever used for this impressive, symbolic rite. In its hurrying course from its mountain source to the thirsty, waiting plains below, it found time to linger in a sheltered spot, spreading into a quiet pool, overhung by great trees. A drive of three miles and a walk of a mile and a half brought the assembly to a beautiful beach with rapids below as the river hurried on its beneficent mission. The overhanging trees formed a green background to the scene; curtains were stretched for dressing rooms, and the assembled company numbered not less than one hundred and fifty. Seven candidates awaited the ordinance, and as the evangelist led them into the rippling waters, and laid them beneath the waves, the hearts of parents and friends were thrilled with

a solemn joy. Those who had prayed with aching hearts that the salvation of God might come to this new land, where the forces of evil had so intrenched themselves, felt almost like Simeon of old. One of the privileged ones who this day put on Christ by baptism was a woman who for years had denied herself this privilege because her husband ridiculed and opposed her in making a profession of her faith. To her, this scene seemed like that where our Saviour was baptized, and certainly the topography of the land was similar, and the rushing waters no less swift. Two young women were from homes where the parents are not Christians, and their hearts were filled with longing to win the parents to this new and wonderful joy they had recently experienced. There were a brother and sister who had been believers for some time, but had never before had the opportunity to confess Christ; the mother an earnest Christian, the father on the shore, making light of the scene. Another brother and sister, the latter with a peculiar joy shining out through her face, this being the first time she had ever witnessed a baptism, went forward. There was also a young lad whose natural fear of the water had kept him back until that morning from offer-



ing himself as a candidate. As he rose from the liquid grave, he said to the evangelist, "I feel so much better. I know He will help me."

A prayer of thanksgiving to the Master who had made this scene possible, and the song, "Shall we gather at the River?" sung from full hearts, many shedding tears of joy, closed the scenes of this impressive and wonderful day.

At the evening service in the car, a young man who had been especially helpful at the services at the river, and who had been converted during the preceding

week, rose, and in a tone of deep earnestness said:

"I want to tell you that if you baptize again before you leave, I am ready. I ought to have told you so this morning, and when the other boys were being baptized, I felt heart-sick that I was not one of the number."

Thus we have pictured one day in the work of one chapel car in the frontier country. Can any one measure the good that eternity will reveal as accomplished through this single agency of evangelization?



## Evangelism in Connecticut

By Rev. Clifton K. Flanders, State Evangelist



TO very many people the work of an evangelist suggests but one thing, namely, the salvation of sinners. But to the Baptists of Connecticut, whose ears have been accustomed to the word evangelism and whose hearts have ever been open to its gracious influences, the idea of a revival of religion is as broadly comprehensive as the ancient festivals of the Hebrew people, as scientific as the latest discovery or the coming of spring, and as logical as Shakespeare's conclusion, "Now is the winter of our discontent made glorious summer."

Under the writer's observation, to many a church has a series of evangelistic meetings meant all this—a festival, a discovery, a new life and the warmth of "glorious summer," but also very much more. One pastor writes, "The benefits from the meetings to my church and the community cannot be reckoned up." Another states, "You have done my people incalculable good." Still another writes,

"I feel that I am pastor of a new church." While one other says, "The increase to the working force of my church is fully fifty per cent." These expressions, unsolicited, from among the many show the value which some pastors place upon this work in its constructive character and wider scope.

Not all the small churches are weak and not all the large ones are strong. It is seldom for one, and often not for a few, to determine what is the greatest need for a revival in a church. That congregation which eagerly filled the offering plates again and again at a recent service had a revival of giving. Some churches need this and also a revival of *for-giving*, a revival of love, a revival of the prayer-meeting with its genuine petition and cheerful testimony. And it goes without saying that we all need the renewing of the vision and a reëmphasis of its application.

Special meetings have been held in many churches the past season which were not conducted by the convention's representatives. Several of the pastors

have exchanged with each other in the conducting of services to gratifying outcome. Some others have done their own preaching, and had the aid of a gospel singer. Others still have united in calling to their help a general evangelist with associates. Quite a number of requests were responded to by our State Secretary, Dr. Coats, and Colporter Newton. These are spoken of as productive of excellent results.

Twelve churches have invited the State Evangelist to conduct missions with them during the season. Some of these have been at the centres with both large and small churches, and others in remote sections of the country far from railway communication; one of the latter fields requiring a drive of fourteen miles by stage to reach it.

It is refreshing to observe the genuine interest in the gospel which is awakened by the direct presentation of it, whether in the densely populated city or in the sparsely settled country. And it is again gratifying to notice that among those who respond to the claims of Christ are found representatives of all classes and ages. Some have passed the allotted age, to find at last the light that "never shone on sea or land"; while others with sweet young faces bright with life's expectancy have dedicated *whole* lives to Jesus as Saviour.

To one who has had an opportunity to observe conditions from the standpoint of evangelism, too much emphasis cannot be placed upon the value to the churches remote from the centres and therefore deprived from sharing in the larger religious movements of a plan of operation through the Convention and Home Mission Society, whereby these churches may have the benefit of the same forces and helpful ministries that are utilized by the larger and better equipped fields. Through the State Evangelist, with the moral and financial backing of the denomination, the smallest of our churches can have the benefits, with accompanying accessories, of a full evangelistic campaign.

There are few churches that do not have a welcome for the accredited evangelist. The fear of questionable methods

of appeal, exaggerated statement, undue attack upon the emotions, and the overturn of constructive teaching, is giving place to a genuine respect for New Testament evangelism. That the perfervid utterances and methods of scismatics still continue does not deter the churches from giving its proper place to a wholesome and necessary fervor. The presence of the Holy Spirit is not denied simply because its simulation leads some people into disorder. Wisdom, cheer and comfort come from "His face" in these seasons of refreshing.

The methods used in these missions are very simple and the machinery at a minimum and in the background. Five points are emphasized in all this work: 1. Prayer: Small circles of prayer in homes at daily stated hours; preparatory prayer-meetings before each general service; prayer slips to be returned to the pastor with names of unsaved people for whom interest is felt; prayer lists to be kept before the Lord of Harvest in increasing numbers; prayer in the larger meetings; often a simultaneous prayer from many lips. 2. Proclamation: The very best that God can help us to give. 3. Praise: We make much of song in the meetings. Usually a good chorus is gathered to strengthen this feature of the work. Solos, duets and other musical numbers are often introduced. 4. Confession: Generally at every service opportunity for a silent or brief two-word testimony. 5. Immediate obedience to the commands of Christ in the forward steps of the Christian life.

It is blessed to see men and women in mature life, young men and women, and boys and girls, surrendering their wills and lives to the Saviour; it is good to see the churches take on new courage and strength; it is comforting to share in the new thrill of joy and hope which comes to the pastors; and there is great compensation in the approval of one's brethren; but in the last analysis the Word is our greatest assurance. Paul said that God gave evangelists to the churches. To feel that one is a gift of God to these churches, that He not only permits but sanctions the undertaking, is supreme approval.



## THE WORLD SURVEY

### An Open World

BY AUSTIN K. DE BLOIS, D.D.

**I**N 1800 the continent of Asia, the continent of Africa, the archipelagoes of the Pacific, were closed to Protestant Christianity. In 1793 Wm. Carey landed in Bengal. He journeyed to India in a Danish vessel, because the British East India Company allowed no missionaries to travel by their ships. For the same reason in 1807 Robert Morrison sailed for China in an American vessel.

British India was forbidden territory, so Carey lived long under Danish protection at Serampur. China was locked and double-locked, so Morrison took up his residence on neutral ground, in "the factories" or trading settlements of Canton. Japan's enfranchisement was more than half a century in the future; Korea's sleep was to be undisturbed for more than eighty years. In 1812 Judson was refused permission to land at Calcutta, and so turned toward Burma and took refuge in Rangoon. In 1817 Robert Moffat inaugurated his work in South Africa and John Williams, the martyr-missionary of Polynesia, began his heroic voyages among the islands of the sea. In the entire heathen world, 100 years ago, there were one hundred foreign missionaries, half as many mission stations, and perhaps a thousand native converts.

Fifty years later Japan and Korea were still hermit nations; vast territories in India and Africa were utterly untouched by Christianity, and feeble beginnings had only just been made in China, and were confined to the five treaty ports. So the history of missions

is chiefly the record of fifty brief years, less than a single lifetime.

To-day the entire eastern world, the erstwhile dark continent, and the thousand scattered islands of the Indian and Pacific oceans, are sown broadcast with Christian influences. There are 6,000 mission stations, most of them very well equipped and vigorously directed. There are 16,000 missionaries and nearly 100,000 mission workers, native and foreign. There are two million native Christians. The preparatory work has been done. Foundations have everywhere been laid. The Scriptures have been translated into hundreds of languages and dialects. Hospitals, dispensaries, schools, colleges, printing establishments abound in all lands. The pioneer period has closed. The age of progress and conquest has begun.

### A BOND OF UNION

The missionary enterprise occupies a unique position in foreign lands. It is a silent but mighty agency of reconciliation among the nations of the earth. Between the representatives of foreign powers, both political and mercantile, and the natives, there is a great gulf fixed. No man knows the native as the missionary does. In order that the peoples of eastern lands may be understood and influenced, three conditions must be met. The foreigner must speak the language of the natives. He must live amongst them. He must be ruled by an unselfish motive in his dealings with them. The merchant rarely fulfils more than the first of these conditions, and that one only in part. With the diplomat the case is the same.



The traveling journalist or tourist fulfils none of the conditions. The missionary fulfils them all.

He interprets the West to the East, the East to the West. He is the living link between the highest Christian gifts and graces and the profoundest heathen need. He talks with the people in their own tongue. He lives with them. He lives for them.

#### THE SCOPE OF MODERN MISSIONS

Foreign missions is a reform agency, a philanthropic force, a healing ministry, a moral crusade, a cultural propaganda, and a regenerative spirit. This large enterprise, with its world-sweeping vision and the swing of its lofty purposes, reinforces all humane activities. Whether it be foot-binding in China, child-marriage in India, outrageous cruelties on the Congo, loose morals in Japan, political corruption in Korea, slavery in Zanzibar, cannibalism in Tierra del Fuego, infanticide in the South Seas, sorcery in New Guinea, or primitive savagery in Barotsiland, whether it be sin or sickness, ignorance or poverty, vice or lawlessness, the foreign missionary is ever the valiant warrior, the herald of truth, the knight of the white cross, the dauntless foe of every evil thing.

Foreign missions is a personal force. Its aims are always eminently practical. It has millions of the best men and women in the world behind it. Its unity of aim, its variety of interests, its unceasing labors, its amazing effectiveness, its abundant fruitfulness, and its ever-enlarging scope of effort, make it supreme among world energies.



#### Commendable Carefulness

The Canadian government is much more careful than ours in respect to the quality of immigration which it admits. A writer in the *London Times* says that fully one hundred thousand persons are expected to leave the United Kingdom for Canada this year, in addition to the large numbers who will go thither from the United States and other countries. The British contingent, he says, will be composed in great part of well-to-do people.

The total direct transfer of money by the one hundred thousand immigrants is expected to be not less than from \$20,000,000 to \$25,000,000. More than that, in many cases the old folks left behind will aid the settlers in the new world until they get established. This will mean a great gain to the Dominion; a very different gain from that which the United States will receive from a million of immigrants from Italy and Russia, who will bring not only far less money but a very different character and training; and who will help still more to drive the American farmers in the north-west and far west across the borders into Canada. We are the losers all the way around by this sort of transfer, which is constantly going on. Canada scrutinizes carefully those who come in from the old world, and makes it plain in advance that certain elements need not apply. It seems almost hopeless to talk about more salutary restriction laws for the United States, in spite of the very plain proofs that under our present laws we are not able to keep out the insane, the criminal, the undesirable from the money or moral point of view. The creation of a sane public sentiment upon this question is one of the important tasks set before us. The whole matter must be lifted out of politics, to begin with, and be held as one of national concern rather than one of votes. Canada is setting us a good example of proper self-preservation and interest.



#### The Work Demands the Best

The *London Spectator* quotes the remark of a Chinese student that to avoid misunderstanding it might be well for England to send better educated men and women to his country as missionaries. Without any reflection upon the character or acquirements of the missionaries that have been sent out from England or other lands to China, there is no doubt that the very highest type of trained and talented men and women are required for the work that is to be done in the new China. All missionary boards understand this. Not every student volunteer can be accepted at once by the boards. The call of the foreign field is for the best,





THE INCOMING PEOPLES FOR WHOM THE DOWNTOWN CHURCHES MUST CARE

## The Downtown Church

By E. P. Farnham, D.D.

SECRETARY OF THE CHURCH EXTENSION SOCIETY OF BROOKLYN



ON every hand is recognized the very serious problem of the downtown church. The problem is diverse. Sections of our great cities, uptown and downtown, are subject to swift invasion of foreigners in astonishing numbers. Hence it comes to pass, in the brief period of two or three years, that the character of a large community is distinctly changed. For example, within a few years two foreign invasions—a Hebrew and an Italian—have changed the face of nature in the Harlem district of Manhattan. The far uptown region that a few years ago was the mecca for well-to-do Protestant families and enterprising Protestant family churches, now finds itself face to face with the downtown problem. Borough Park, a pleasant residence suburb of Brooklyn four or five miles south of Borough Hall, acquiring a thriving Protestant population of five or six thousand by 1906, with promising outlook for five or six Protestant churches, by 1909 finds itself about one-third He-

brew, well distributed, with an Italian colony pressing hard on one side. One Protestant minister sets out to make the acquaintance of his new neighbors on either side, finds them both to be cultivated Hebrews, with a stranger waiting to be introduced to him—another Hebrew, hat and purse in hand, asking if the parsonage is for sale.

The term downtown then is an idle misnomer. The church that we are discussing is more numerous in the Bronx, north of the Harlem River, than in lower Manhattan south of Canal street; is just as easily found ten miles out from the city hall as in the older parts of any of our great cities. The modern downtown church is the church facing all town problems. It is letting go, rather than dismissing to regions beyond and parts unknown, not a few of its staunchest members; it is revealing on its church and Bible school rolls a more or less intimate touch with five or six nationalities or tongues; it is ceaselessly troubled to know how to maintain its budgets for beneficence and current expenses; it is in

chronic despair over the modern and seemingly growing demand for entertainment and pleasure for their own sake; it is singing requiems and miserere chants over the decline of puritanical positiveness, and is endeavoring to be serene and aggressive in the presence of an indifference and absenteeism often positively disheartening.

This is the "all-over-town" downtown church. The conditions that cause dismay are more acute in one location than in another, yet the factors of foreign tongues and customs and the exceeding difficulty of working them all into a spiritual church mosaic, the swift and radical changes in environment and sustaining constituency, the disregard for former methods of evangelistic appeal, the easy excuse of conscience releasing from church obligations, the magnificent distances and outlay of time, strength and many five-cent pieces in order to reach the familiar place of worship—these and doubtless other factors are present and active and serious in the majority of our city churches. The strong family church, with large and homogeneous congregation and Bible school, maintaining with ease current budgets and demands for beneficence at home and abroad, is a rare survival of the last quarter-century experience in our great cities.

How is the modern church adapting itself to changed and changing conditions? What is the estimated value of methods employed? Questions on this subject were sent to experienced workers in church and settlement, and their assistance is here gratefully acknowledged.

#### THE VALUE OF METHODS

Let this be said in fidelity to the truth and in appreciation of efforts put forth: In the methods of work employed abundant proof is given of the possible adaptability of the Christian church to changing conditions and of the devotion and zeal of not a few of its members. Witness the following scheme outlined and with few changes in operation in an individual church or church mission house:

I. Department for men and women: Public worship and evangelistic service; pleasant Sunday afternoons; open-air ser-

vices; Bible classes; house-to-house visitation; people's drawing-room; pleasant Monday evenings; workingmen's club; labor bureau; penny bank; sick benefit society; Christmas club; mothers' meetings; medical mission or dispensary; distribution of food; general relief committee; rummage sales; choirs, orchestra and band.

II. Department for young men: Bible classes; study classes; choir and orchestra; reading room and library; lectures, essays, debates, etc.; gymnasium and athletic clubs; labor bureau; lookout committee and look-up committee.

III. Department for young women and girls: Girls' parlor; Bible class; mandolin club; singing class or choir; cooking class; sewing and millinery classes; literary classes.

IV. Department for boys: Bible classes; singing classes; boys' choir, fife and drum corps; boys' brigade; gymnasium and athletic drill; first aid to injured; outdoor games; cross-country walks and runs; summer camp; summer garden.

V. Department for younger boys and girls: Bible schools; junior society; lantern services; band of hope; children's play hour; country holiday fund; Christmas and other festivals.

VI. Add to this scheme practical suggestions from other sources: (a) the grocery department, where—as at St. George's—groceries are sold at wholesale prices to the poor of the parish, and temporary help given when needed; (b) the Summer Fresh-Air Work of many city churches—a single church last summer sent 587 persons to its summer cottage, and through all the church and Christian agencies New York alone sends into the country forty or fifty thousand people every summer, softening the hearts of multitudes toward all religious givers and workers; (c) the Vacation Bible Schools, rendering a beautiful service and causing wonder that more unused churches are not thrown open for this ministry of college men and women to the boys and girls thronging the city streets, and patrons more easily found; (d) the trade school and manual training school; (e) the day nursery; (f) the kindergarten, ranking with the nursery very high in practical service.

It will be admitted that any downtown church attempting to minister vitally and sympathetically to its community in one-half of the methods above suggested can-

not be accused of indifference to the temporal or eternal welfare of human souls.

#### A VARIED SERVICE

What now is the estimated value of methods employed? This value depends, be the methods simple or elaborate, upon the spirit and vision of the church and of the worker, and upon the efficiency with which the method is prosecuted. The value of an elaborate schedule of service artistically printed and artistically attached to the closed iron gate of a downtown church can be accurately estimated to be worse than worthless. It excites criticism to the point of contempt. It calls for profanity, not for prayer, and gets what it calls for. A good method becomes practically worthless through inefficient handling. Of all the methods suggested few are of doubtful value when rightly employed. But the saving quality of uncommon common-sense must be supplied. From the answers to the questions concerning value of methods, these are selected out of a wide variety:

1. Shall foreigners be brought into American churches immediately on their response to Christian appeal? Yes, if the American church is equal to the opportunity, and if the foreigner is equal to the opportunity. But where there are generous numbers of converted foreigners not yet speaking our language they will prefer to speak and hear the glad tidings in their own tongue.

2. Do you favor teaching industrial arts, music, instrumental and vocal, to girls and boys? Yes, emphatically, and from many sources.

3. How far would you go in popularizing the Sunday night service? Far enough to really serve the people. That means a good deal farther than some preachers would go, who are characterized as more anxious to save ancient forms of service than the souls of men.

4. What best solves the problem for the downtown churches? (a) Nothing best solves the problem—it is still unsolved. (b) The warm right hand with a warmer heart in it. (c) No pains should be spared to make the church the center of the social life of the people.

5. What method of endowment or permanent financial support for the downtown work can you suggest? (a) Denomina-

tional control and administration of endowment funds. (b) What I would like to see would be a fund given to a joint commission representing Protestantism, the income to be used for downtown work, the characteristics of which should be dignity in worship, devotion in service, and doggedness in persistence. "It's dogged as does it."

#### NOT YET AWAKE TO THE NEED

It is a serious fact that relatively few members of our city churches appreciate the call of the modern city to the Christian church. In certain communions the call has uttered itself more convincingly than in others, and generous recognition should not be withheld where due. But speaking in respect to the wide field of possible ministry, comparatively few churches have responded to the call with that spirit of generosity and contagious enthusiasm that means victory.

A sane writer, knowing from personal experience the field of which he is speaking, paints a vivid and true picture of many another church and downtown parish: "The pastor and the workers are alive to the opportunities and are in love with the work, but *are greatly burdened and hampered because of a lack of funds and workers needed to cope even measurably with the demands of the situation.*" Then he goes on to say what ought to be done: "The house ought to be kept open all day Sunday and every day in the week. All about are the attractions of brilliantly illuminated saloons and places of amusement. This corner ought to be made more attractive than any of them—a place of light and music as well as of prayer. The work should be so manned and organized that every phase of work possible in that location could be carried on systematically and with vigor. *But the fringe of the possibilities has hardly been touched.*"

#### A GREAT PLAN OUTLINED

That describes literally the situation in our great cities. Scarcely touching the fringe of the possibilities. Methods have been discovered, employed, approved. But adequate resources are not forthcoming. Foundations for the investigation of the causes of poverty, for the culture of the

intellectual life, for experimentation in the fields of science aggregate many millions of dollars. But foundations for specific religious work are yet wanting.

I should like to see a few hard-headed and tender-hearted Christian stewards attack the problem of evangelizing our foreign population after this fashion: First of all, a very clean and decent tenement district provided, and kept clean. In this district, school privileges with provision for every real want from the nursery and kindergarten to the teaching of useful arts in the home and shops and store, remembering Colonel Parker's illuminating motto that "The whole boy is to be sent to school." That means that every child has a physical, intellectual and moral nature. I would have the children taught to play, to sing, to study, to work, to worship. I would not segregate the children from the public school, but I would supplement it. This district should have a church, not a hovel, nor a basement, nor a hall, but a church, with wide doors on four sides, a Christian church, teaching divine fellowship and human brotherhood. Is there any man among us who would not like to see this experiment tried? The experiment of keen-visioned and great-hearted Christian stewardship for once deliberately attacking the problem of the tenement district and engulfing foreign population. Speaking of the great human tides that are sweeping in upon us, a writer of wide study and observation remarks that, "unless the church equips herself now to assimilate and Christianize this growing stream of immigration, in a few years the oncoming rush and swirl of alien population will simply daze and paralyze the church, from which she will not recover for a century."

#### WHO WILL LEAD?

There are good men and true among us, who are spending wakeful nights to know how wisely to administer the vast resources committed to their care. Is nobody wise enough to suggest to them how to do it, and to lead them forward in prosecuting these great tasks? Tell them this: that whole droves of moral microbes and poisonous bacilli will soon

be sweeping up the avenues to their private parks and brownstone fronts, if radical remedies are not applied and applied soon. Remedies are at our command. We can apply them if we will. We certainly will if we can be aroused to see the need, and the certainty under God of satisfying the need. We verily seem to think, because the alert mind of the Great Teacher drew a certain lesson from the then customary methods of Palestinian farming, that twenty centuries afterward nothing can be gotten out of that teaching apart from crooked sticks for plows, and lazy bullocks for power. Such reasoning is fallacious, the whole of it. It begins with false premises. It proceeds with undistributed middles. It reaches utterly false conclusions. When has Almighty God intimated that He could not make use of generous material resources for the upbuilding of His kingdom? I suppose He could profitably employ an extra ten million of dollars every year for the next ten years in sane and Christian and hence in marvellously fruitful ministry to human souls in the metropolis of the western world. We are constantly despatching troops without muskets or rations. That servant of God who is so ethereal as to be able to live and toil without food and raiment must be promoted to a higher sphere. It has been divinely ordered that the financial cost of redeeming and fashioning human souls into the divine likeness shall be great. A true home life is costly. Christian education, genuine Christian culture is costly; permanency of religious teaching power and character-making power is costly. Wrote Horace Bushnell half a century ago, "After all, there is no cheap way of making Christians of our children." It is not thoroughly understood, but it ought to be understood, that if our great cities are to be redeemed unto God, great investments must yet be made in the discipline and preparation of wise and able workers for their tasks, in equipments comprehensive and worthy of the work to be done, and in the treatment of all human souls of every tongue and tribe and nation as possible and true candidates for divine Sonship.

*Richmond Hill.*





A REMARKABLE BRIDGE IN CHINA—SINGLE SLAB OF STONE NEARLY FORTY FEET LONG

## Swatow Baptist College

BY REV. A. H. PAGE,  
CHAIRMAN EDUCATIONAL COMMITTEE

**T**HERE is one. It is no longer a dream. We could not send our boys to Shanghai because of the distance and expense, and the handicap of a different language; and so we are training them here in daily contact with the work that needs them.

To be sure there is no building. That is still a dream. But we are teaching a college curriculum, and what more does the definition require? Of the curriculum of our recognized sister at Shanghai we have taught and are teaching everything in the freshman and sophomore years except higher physics and spherical trigonometry, and are starting classes in the junior work of geology and calculus.

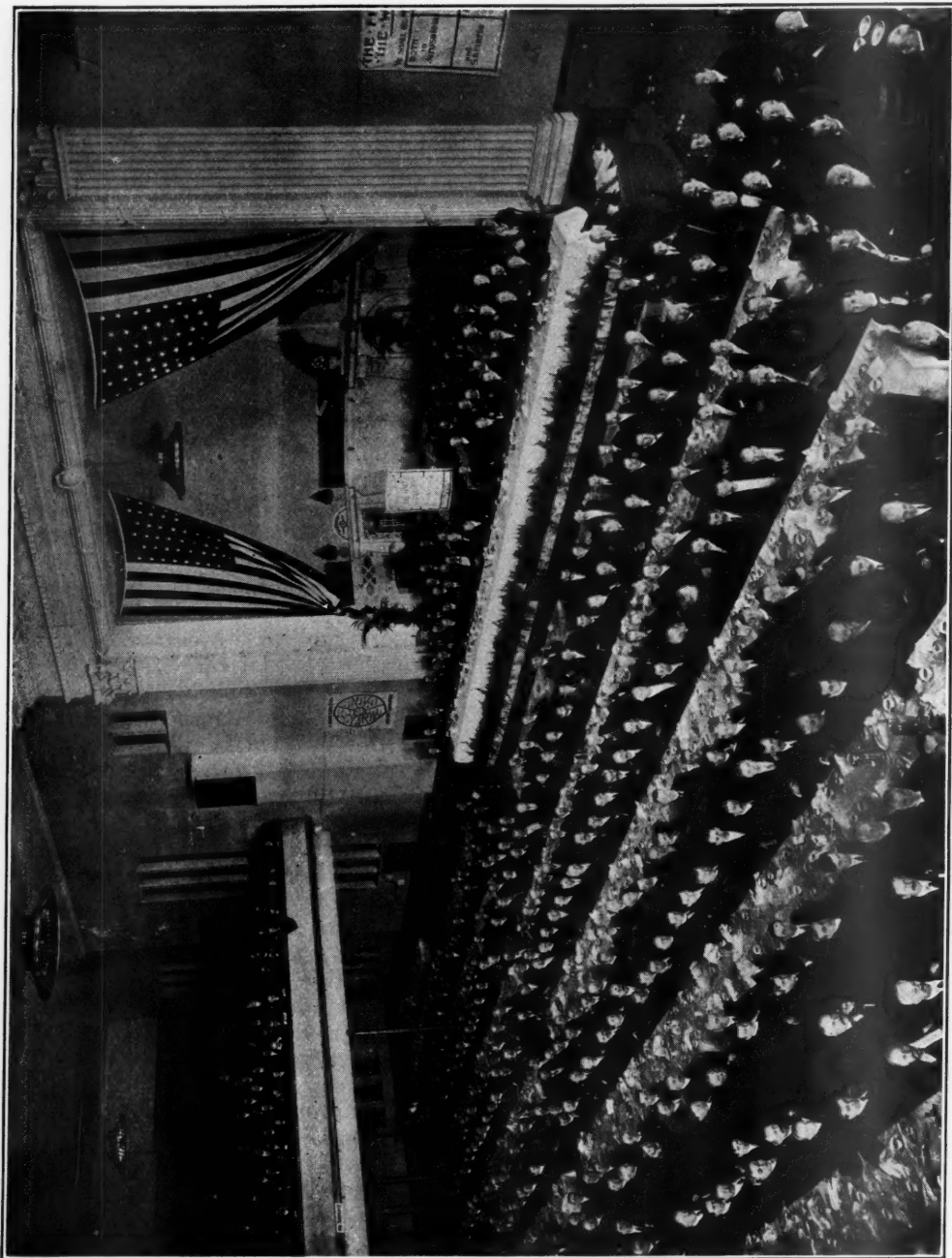
Our new building will accommodate the academy alone for a few years very well. But the lower schools are already crowded beyond the limit of comfort, and with the college department, the "quick preparation" school and the academy all in one building, we shall feel the need of another at once.

A college building is by no means our only need. We in South China have been backward about expressing our needs. We have hoped that by urging one or two most imperative ones each year we might finally see our desires in a measure fulfilled. Meanwhile other children have cried louder and received more attention, while our work here constantly outgrows its equipment. For example, this year we have centered our whole plea on our greatest need, that of physicians. But at the same time the opportunity for foreign evangelists is unparalleled, the need of women evangelists especially is fairly distressing, and for buildings we need, besides dwellings, a girls' academy, a Bible woman's training school, a college, a grammar school, a medical college and several hospitals. These are not things that we should simply like to have. They are things that we need. Each one is a specific need that we keenly feel as we work. Our work is growing at every point. Stewards of the Lord! generals of His material forces! investigate and see if the holy strategy demanded of you does not require a college building for South China.

Help us to give this region an educated ministry. The gospel here for the most part has reached the lowest classes first. But here as everywhere it raises every class it reaches, and so makes its foundation strong for the time when the

missionary prop shall be removed. But these classes, without the education that Christianity fosters, do not furnish many pillars. Help us to raise them, both the classes and the pillars.

*Swatow, China.*



THE LAYMEN'S MISSIONARY BANQUET AT ROCHESTER

## The Northern Baptist Laymen's Missionary Movement

CONDUCTED BY SECRETARY W. T. STACKHOUSE



MEETINGS for men have been held in many places since the fall campaign was undertaken, and we are rejoiced to report that many of these meetings have been attended with more than usual interest and power. If the interest shown in our meetings in general is a prophecy of the future missionary activity of the Baptist denomination, then only one right conclusion can be reached, and that is, the Baptists have decided to come to their own, and to realize their part in the work of giving the gospel to the whole world.

It will be impossible to describe all these meetings in one short article, nor can we fully describe any one meeting. Our purpose is to mention some of the outstanding features of these meetings that indicate progress.

### INTERDENOMINATIONAL MEETINGS

It will be remembered that the Interdenominational Committee of the Laymen's Movement decided to conduct a series of Conferences, touching mainly the centers where conventions were held last year. It has also been arranged that conventions be held in a number of the larger centers that could not be worked last year.

It is our policy as Baptists to do everything in our power to make these conferences and conventions a great success. In fact, as soon as it is definitely known just what centers are to be worked we will make a special effort to have our laymen and pastors attend and support these interdenominational meetings in force. Much has been gained for our people from these meetings and there are still greater things to be attained in the fu-

ture. In this connection, therefore, we would like to urge our people to hold themselves in readiness to attend in large numbers, and to heartily coöperate with the other Christian bodies, that the great-



GEORGE C. WHITNEY,  
President Baptist Laymen's Movement

est results in the interests of the Kingdom may come from these large gatherings.

It has been the privilege of the writer to attend, so far this season, one conference and two conventions of an interdenominational character. The Conference

was held at Buffalo and the Conventions at Rochester and Toledo. That our Baptist forces have gained inspiration from these gatherings is clear from the following facts.

The Buffalo Baptists have decided to hold a great Baptist rally on the 15th of this month. The report of this meeting will be given later, but to show the interest already awakened I have only to say that about eight hundred men have accepted our invitation to be present on that occasion. This meeting will be followed by a campaign of intensive missionary education, and an every-member canvass for larger missionary gifts.

#### THE ROCHESTER MEETING

The Convention at Rochester was a great victory for the Kingdom. There were, it is stated, nearly 1,700 men at the banquet on Saturday evening, Nov. 19th. The meetings that followed were full of interest and power. All denominations have become active. Some churches are now in the midst of the every-member canvass. Some already have pledged four times what they as churches gave last year.

The Baptists of Rochester stood second in their Foreign Mission offerings last year. They are now aroused to greater effort for the coming year. Three or four of our churches have already decided on the every-member canvass and are at work. They have also decided to greatly increase their contributions to the missionary, and, in some cases, to the other objects of the church. One of the most tender and impressive meetings I ever attended was held in the Park Avenue Baptist Church on Friday, Dec. 9th. God was very near to us. There were about 100 men present. There was no division of opinion. The one purpose in every mind was "forward." It was refreshing to see that body of strong men standing up to vote on a series of resolutions that meant a splendid increase in practically all the beneficences of the denomination and for the salary of an assistant to their esteemed and able pastor, Dr. West. It was still more refreshing when volunteers were called for to do the canvassing, to see those strong men

stand up and gladly offer their time and services. God is surely in this Movement and He makes His work a great joy to the workers.

It was my privilege also to be with our forces in the First Church, Lake Avenue, Second Church, and Calvary. I found all intensely interested in the Kingdom. And I am confident from all I can gather by contact with the pastors and churches of Rochester that we will yet see a record here that will be hard to surpass in missionary activity.

#### OTHER BAPTIST MEETINGS

Laymen's meetings have been held in connection with our Baptist work at Pittsburgh, New Castle, North Tonawanda, Brockport, Fairport, Newark, Niagara Falls, Fredonia, Jamestown, Albion, and other places. These meetings have been for the most part well attended, and the interest has been deep. Every meeting pointed to victory. The outlook is surely one of hopefulness. At North Tonawanda the full apportionment was reached last year; and if I interpreted the feelings of our noble band of men and their efficient pastor correctly, this church will exceed the apportionment the coming year.

At Fredonia we had a large meeting of the men of that church, together with our men from Dunkirk. I am assured by our devoted pastors on these fields that the apportionment will be reached by these churches.

Space compels me to hold other facts for a later issue. Let me say, however, in closing, that our secretaries and missionaries have been doing great service in these meetings. It is our intention so to arrange our program after the first of the new year that our entire available force will be in campaign work between New York and the Pacific Coast. A part of our force will be with the Interdenominational Movement, a part will conduct intensive city campaigns similar to that now being held in Buffalo, while another section of our force will do follow-up work along the line of the Conference and Conventions.

The keynote of the Movement is forever Forward!



## Devotion of Indian Women

THEIR FUTURE AS NURSES AND NEEDLE WORKERS



INDUSTRIAL education for Indian girls is the best method to help the Indian woman, according to Miss Estelle Reel, who was appointed Superintendent of Indian Schools twelve years ago by President McKinley, and has made the Indian women her special study. Writing on this subject in *Good Housekeeping*, she says:

"I had always had their cause at heart, but something I witnessed years ago made me realize how much they needed help. I had been in the saddle a week, travelling through isolated reservations, when I landed one stormy night at a little hotel in a mountain town.

"Before I retired I stood at my bedroom window looking down into the deserted street. Across the way, huddled in the shadow beside a mean saloon, stood a group of squaws. Each one had a papoose strapped to her back. The heads of the squaws were turned away from the stinging blasts of sleet; they stood silent and motionless, as Indian women do. Each one had a husband drinking in the saloon. She was waiting to take him safely home.

"In the morning I looked out of the window. It was still blowing, sleeting and snowing. There, ankle deep in slush, stood the little group of squaws. It seemed to me they had not stirred a foot. They were wetter, more bedraggled and their blankets were drawn tighter around them. The Indian woman will stick to a drink-sodden husband till he drops dead, or she does. The government is fighting the whiskey evil on the reservations with every weapon it possesses, but the Indian brave will drink when he wants it and can get it—just as the white man does. A squaw knows nothing of divorce; she would not listen if you told her of it."

Miss Reel believes there is but one method to help the Indian woman; that is to educate her from childhood along industrial lines. Until a few years ago

there was absolutely no future for the Indian girl except to marry. That was the best thing, provided she could find a decent, energetic, ambitious husband, only—there are so many of the other sort.

The educated Indian girl looks for a higher type of manhood in a husband than satisfied her mother. If she does not find her ideal she is perfectly capable of earning her own living. You may find in her any one of the various traits that fit her for special work. She makes a superb nurse.

Hospitals which have trained Indian girls are making a constant effort to enlist others of the race. The Indian woman has infinite patience, forbearance, generally a magnificent physique and no trace of the "nerves" which so often cause a break-down among overcivilized races. An Indian girl can go through the most trying surgical case with a stoical calm that is extraordinary. She never gets flurried, anxious or worried, and she obeys the physician as a soldier does his commander. In caring for cases of severe illness she seems to live on some strange reserve force and is a tender as well as a painstaking nurse.

Miss Reel says the Indian girls make splendid needlewomen. They inherit the skill their grandmothers put into bead work or basket making. They have excellent taste and an intuitive idea of good coloring. You find among them good musicians; they excel as teachers of their own people and many have achieved a high place as workers in the arts and crafts. As often as possible art is taught in the schools by an Indian woman, with a high regard for all that is best in native handiwork.



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## THE BAPTIST FORUM



### Concerning Comity and Coöperation

By James W. Willmarth, D.D., LL.D.



CONCERNING the matter of "Comity," etc., on the foreign mission fields, I submit a few thoughts in response to the invitation of the Editor. There are certain principles of action which must absolutely govern us at all times; and we can lawfully arrange for comity and coöperation only so far as they will permit.

I. *Loyalty to Jesus Christ.* Whatever he teaches we must believe and maintain. Whatever he commands we must do; anything important enough for him to direct is important enough for us to obey. We can make no compromise here without disloyalty to our Master.

II. *The New Testament contains his teachings and commands,* including those of his "apostles and prophets," who spoke by his authority. We must therefore take the New Testament as our sole rule of faith and practice; we can compromise nothing here without disloyalty to our Master.

III. *Strict Baptist principles and practices* are not, primarily, "denominational peculiarities." It is largely false and misleading to represent the different denominations as "divisions of the same army," differing only in "non-essential" matters of no very great importance—at least, so far as we are concerned. Baptist principles and practices are an integral and important part of New Testament Christianity. We cannot compromise or undervalue them without disloyalty to our Master.

IV. *Other Christians have the same right of private judgment as ourselves.* We should respect this right, recognize piety and devotion wherever we find it,

and may, as far as may seem expedient, coöperate with others who love the Lord, just so far and no farther, as may be consistent with loyalty to our Master, as above defined.

V. *The Field is very large*—we cannot occupy it all. It is therefore lawful and wise, in many cases, to make divisions of territory and to abstain from unnecessarily beginning work where others are laboring; provided that we make no compromise or undervaluation of our principles; and provided, further, that we make no iron-bound and perpetual arrangements, which would shut doors which God opens to us, or forbid us to give sympathy and aid to any Christians who come "to know the way of the Lord more perfectly," anywhere; leaving us free to judge of duty whenever such a case arises.

I am sure that we ought, in arranging for comity and coöperation, to be very careful not to bind ourselves with entangling pledges and alliances; and never to compromise in the least our loyalty to our Master. He has given us to see the truth for which we stand for the benefit of all. We may reasonably and rightfully arrange to avoid unnecessary waste and friction; but we must not betray our trust. "If ye love me," Jesus said, "keep my commandments."

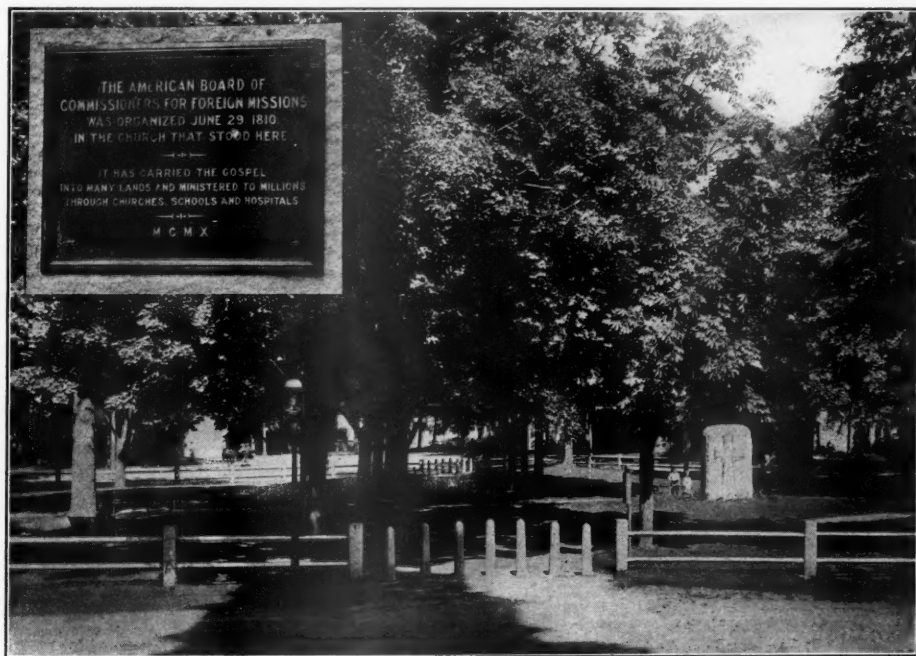
I cannot help adding one obvious and very important thing. Our contention that immersion is the only baptism and that "infant baptism" is not a part of New Testament Christianity, is now conceded by the scholarship of the world. We seem to be on the eve of victory. How unwise and disloyal it would be now to retreat and compromise! If the "evangelical denominations" would accept the verdict of scholarship and the

obvious teaching of the New Testament by accepting and practicing the immersion of believers only, with its wonderful symbolic meaning and heaven-given powers, an enormous and insuperable obstacle not only to full coöperation, but to "Christian unity" (so called), would be removed and more would be accomplished in a day for unifying the whole body of regenerated men than can be accomplished in a century by the man-made plans and devices that some are now proposing. The divisions among real Christians now existing are not provided for in the New Testament; they are not the fault of those who loyally obey the Mas-

ter; they are the fault of those who, through mistake or carelessness or stubbornness, do not obey some of his important commands.

The sum of the whole matter appears to me to be this: Comity and coöperation only so far as is consistent with absolute loyalty to Christ and in a flexible manner, so as not to bind us to refuse the will of God as shown in his Providence. I have endeavored to indicate in this contribution to the discussion what these limits are. May our leaders have wisdom from above to "know what Israel ought to do"—no more, no less.

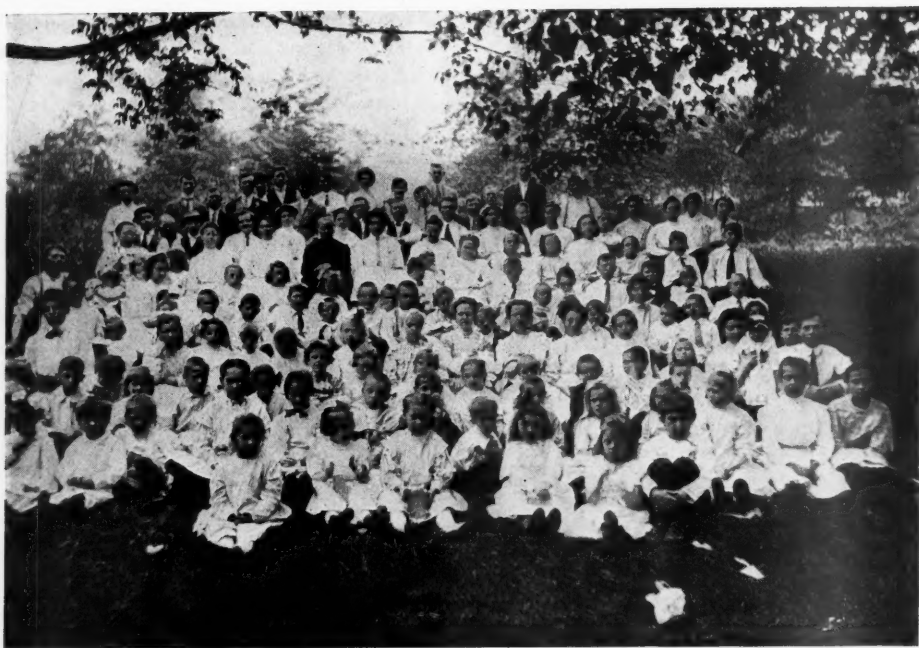
*Philadelphia, Pa.*



### The Dedication at Bradford, Massachusetts

We give a picture of the monument at Bradford, Mass., which was dedicated in connection with the centennial of the American Board. The stone is erected on the historic spot where the American Board was organized a century ago. The services were made especially impressive by the commissioning of six young missionaries, numbering within one of the original Seven who gave themselves to the foreign work, among them our own Judson. The monument was unveiled by

a Bradford Academy girl, daughter of Dr. C. M. Cady, a missionary of Kyoto, Japan. The pastor in Bradford, Rev. E. S. Stackpole, was formerly a missionary. We are indebted to him for the photographs of the stone and its inscription. The Baptists were remembered in the dedication at Andover, not only by the memory of Judson, but by the reading of a hymn by Dr. S. F. Smith, composed while he was a student in Andover in 1830.



PICNIC OF HUNGARIAN SUNDAY SCHOOLS, PITTSBURG, PA.

## A Model Missionary Association

BAPTIST MISSION WORK IN THE PITTSBURG DISTRICT

By Rev. H. C. Gleiss, Superintendent

**O**NE of the busiest centers of traffic in all the land is Pittsburgh. With its fiery furnaces belching forth fire and brimstone night and day; its fleets of coal, sending their black diamonds to all parts of the world; its matchless industries in window, plate and flint glass, it leads the cities of the world in its monthly tonnage. Although reaching twenty-four stories heavenward and burrowing down deep into the earth, Pittsburgh is always crowded for space. During the past fifteen or twenty years new towns have sprung up among us like mushrooms, after the approved fashion of our great and enterprising West. Just now the Jones and Laughlin Steel Company, the largest independent steel corporation in the country, is putting about twenty millions of dollars into their new mills and town at Woodlawn, eighteen miles from

the heart of the city. Already there are 5,000 people in the town and within two years there will be 10,000. What marvelous opportunities for mission work. Here in this new town, we Baptists began a regular weekly prayer service last March, the first in the town. In April we organized a Sunday school; in May provisions were made for a gospel tent; in June our tent was erected, a series of special meetings held, and regular preaching services established; in July the church was organized with 28 members, 3 of whom came by baptism. Thus in a measure, at least, the Baptists have caught the aggressive spirit which is in the air.

In speaking of the Baptist work in the Pittsburgh district, it is necessary to remember that we have here two separate organizations—the Pittsburgh Baptist Association, which does practically the work of a State convention, and the Pittsburgh



and Allegheny Baptist Union, our church extension society for the city. These two distinct corporations make it difficult to report the work done, but we have been able to keep so close together that all of the work has been planned in absolute harmony. When we speak in this article of the work in the Pittsburg district we mean the whole work done by the two sister organizations.

It will be seen that we do not confine our work to the city proper. The territory included is about the size of the

work done among the foreign-speaking people.

At the last meeting of the Association the report of the board of directors showed that 40 people had been employed in mission work during the preceding year. Of these, 22 labored among the American, and 18 among the foreign-speaking people. The Association expended \$14,860 in its missionary work. At the same time the Pittsburg and Allegheny Union expended \$10,532, or a total of \$25,392 in one year. Of the 75



SUNDAY SCHOOL OF THE RANKIN CROATIAN-SLAVIC MISSION

State of Connecticut, with a population of more than 1,500,000. In this territory every line of missionary work is carried on by our Baptist organizations—pioneer mission work in new towns, as well as missions in the heart of the city; aiding weak and struggling churches, and church extension. Deals are now pending to secure property for three young churches, and plans are developing for four new chapels. There are loan funds, out of which weak and burdened churches are aided. All of the time a spirit of evangelism is fostered, and part of the time an especial evangelist is employed. The orphans and the aged and infirm are cared for in a recent enterprise. Then lastly, but not of least importance, is the

churches in this Association 25 were organized during the last ten years.

Perhaps the most remarkable single exhibition of interest in the missionary work is the manner of the observance of Children's Day. The offerings on that day amounted to \$6,700. Here it must be explained that for about twenty years there has been an especial arrangement with the Publication Society, whereby our local workers get under the effort, make it a great missionary occasion, and the results are then divided between the Publication Society and the local work.

The work of city missions is one of appalling gravity. There is nothing now before the Christian world that demands more careful thinking and praying than

work among these varied peoples. Work is being done among the Hungarians, Roumanians, Slovaks, Croatians, Russians, Italians, Swedes, Germans and Jews, and also Chinese, Welsh and English. Space will not permit to go into details, but some notable victories have been won, some excellent characters developed, and a strong church life shown.

Very gratefully we acknowledge the generous help extended by our missionary societies. Without their help the work could not have been accomplished. The Home Mission Society, the Publication Society, the Woman's Home Mission Society and the State Mission Board have all aided in this work.

*Pittsburgh, Pa.*



HUNGARIAN BAPTIST CONVENTION OF THE UNITED STATES. THE CHURCH  
IS THE FIRST HUNGARIAN BAPTIST OF HOMESTEAD, PA.,  
REV. L. L. ZBORAY, PASTOR

## The Shan Mission, Burma

By Rev. H. C. Gibbens, M. D.

**D**URING the vacation of the school at Mongnai, our headmaster and an evangelist took five of the larger boys of the orphanage and school and went on an evangelistic trip which lasted twenty-eight days, and was filled with interesting experiences for all. They visited ten large villages, spending from one to four days in each place. With one single exception they were very cordially received everywhere, the people not only coming out to see the magic lantern at night and remaining long after the pictures, until 12 o'clock in some cases, to talk over religious subjects, but also coming out during the day and staying with the teachers most of the day, in many instances not giving them time to eat or rest, until they were compelled to avoid the people by going into the jungle to rest before the evening service.

The head men of the villages were as cordial as could be, and in some cases called their people together to listen to the messages of the visitors. Generally the Burmese priests would not come near the meetings, but the priests of other races came and were very friendly indeed. Many tracts and Gospels were given away during the first part of the trip, so there were none left to even sell on the latter part. One priest was very friendly and was willing to accept the gospel. He said he had never done any other kind of work in his life, and what would he have to eat if he accepted Christianity? Sometimes the preachers and the boys would divide up and each one take a group of people and explain a passage of scripture or read a tract and explain its meaning to those who asked questions about it. At one large village where they were exceptionally well received they remained four days, which were filled with personal talks to many of the chief men of the locality. At one meeting when the Buddhists failed in their arguments they said the preachers were the bridge between the old way and the new, and all agreed the new way was very good. We hope soon to follow this

trip by another in the same section.

### ASTRONOMY AND THE SHANS

Mark Twain's fanciful sketch of a man who was transferred from the last century to the court of King Arthur where he had ample use for the knowledge and inventions of our times, is being duplicated frequently by the experiences of missionaries in heathen lands where the state of knowledge and invention takes on the character of an even more remote past than the times of good King Arthur. These remarks are called forth by the appearance of Halley's comet which has excited much comment and not a little uneasiness among the people



A WAYSIDE IDOL IN BURMA

of Mongnai. Because of the widespread interest on the subject and the general incorrectness of the teaching in the Buddhist monasteries concerning things celestial as well as things spiritual, the missionary spent some evening hours on an old book on astronomy, and then at a church prayer meeting after the regular subject had been thoroughly discussed, gave a talk on the movements of the earth and a portrayal of the orbits of the earth and of Halley's comet, with a discussion on the nature of comets, etc. The folly of superstitious beliefs concerning the relation of the comet to any one's life or health was also pointed out. To show the people how regular this comet was in its movements, I told them when they would be able to see it in the evening sky, etc. Since that talk about the comet I have been surprised by the statements from Buddhists that there were two comets—one in the morning sky

at first and one in the evening sky later on! I have had also to repeat again and again about the movements of the earth and give proofs of its being round, etc. These things have made me decide to purchase books and a suitable telescope on our return for popular talks on astronomy. The application is: if Gautama Buddha made so many mistakes about the things of this world, how *can* he be believed concerning the world to come? The need for such talks is found in the following beliefs: "In the center of things is Mount Meru, which rests on three feet, each one a ruby. Between these feet dwell the Nats. The sun, moon and stars are dwelling places for Nats. Below the earth in rock are the sight hells. Seven ranges of mountains girdle the earth with seven seas interposed, and in them the four great islands." Map makers will please take note.



## Some of Elder Tyson's Experiences



ALL preachers appreciate an occasional compliment. The frontier missionary is no exception to this rule. Once upon a time one happened to me, and it was on this wise: I had spoken at the young people's rally at a Nebraska association. At the close of this session the committee on religious exercises announced that I would preach the missionary sermon at night. As I passed out through the vestibule I felt a hand clutching at my coat sleeve. Turning around, I saw a swarthy looking brother from the mountains of Tennessee. His hickory shirt, buttoned awry, and seersucker coat, too short of course, added to his ungainly appearance. He very eagerly grasped my hand and asked: "Are you agwine to make that old bazoo work agin to-night?" With at least a show of modesty I told him that I supposed from the announcement that I was expected to preach the gospel again at the evening session. Looking me very earnestly in the eye and giving my hand a tremendous squeeze, he said, "*I like to hear it go—it makes the worter come in*

*my eyes!*" I have always believed that the good brother intended it for a compliment. It was the unvarnished kind, and that's the kind I like.

### A COWBOY SHAVE

Out in Chase County, Nebraska—it was at the little village of Chase—I was greatly in need of the services of a barber. The nearest professional was at Imperial, twenty miles away. The only alternative was to accept the offer of a genuine cowboy who said he often "scraped the boys." Common bar soap was the only kind at hand. He put his left foot on a chair and, placing me on another where I could use his knee for a head-rest, he commenced operations with the vim which characterized him when he went to rope a steer or bust a broncho. I was bearing the ordeal with all possible fortitude, striving at least to keep back the tears. "Ain't your skin a leetle bit tender, Elder?" asked the cowboy. "Not that I know of," said I, determined to be brave. "Well, I thought it was, 'cause the blood is kinder oozin' out wherever I shave ye." And it was not hard for me to believe him.



## The Russian Baptists of Pueblo

By Rev. Milton Fish



LIVING the gospel to the Slavs of Pueblo, although a young work, has had a steady and substantial growth. It has been identified with the devotion of Brother Peter Kmita. Formerly he was a teacher and an earnest worker for the Orthodox Catholic Church. In 1904 he heard Rev. John Kolesnekof preach in Scranton, Pa. The preaching angered him. He denounced the preacher as a Jew. But after Christ entered his heart with new life he was gladly baptized. At once he became a colporter among his people. While working hard in Chicago he was prostrated by tuberculosis. He reached Pueblo very sick, unknown, and short of funds. He first called upon the pastor of the Mesa Baptist Church. Though he had no English letter of credential, the spirit of Christ in his personal influence constituted his credentials. During

that first meeting, the pastor felt that Brother Kmita had a mission in Pueblo. God has verified that impression, has strengthened our brother's body, and established him in the confidence of the Russians.

In Pueblo live people of thirty different nationalities. At present there are about three hundred Russians, the same number of Poles, fewer Croatians and Bohemians, about two thousand Austrians, and about the same number of Servians. With the exception of the public school and the mission work, these people have practically no contact with Anglo-Saxon civilization. Socially they are unassimilated. The Methodists and Baptists are the only Christians who are giving them the gospel. The Methodist work consists of a class of six or seven Polish children. The Methodists have no worker that speaks the Polish language. The Baptist work is conducted by one who is at home in the Slavic lan-



THE MEN'S BIBLE CLASS IN THE PUEBLO SLAVIC MISSION

guages. Up to date, he has worked mostly among Russians, all of whom are men without families. In the spring of 1908 Brother Kmita received his commission from the American Baptist Home Mission Society. In the meantime, he sent to Texas for his friend, Peter Shostak, who was baptized with him. When converted he was an illiterate man. Since 1904 he has learned to read and write both Russian and English. He has a winsome personality, and may enter a training school.

This Brother Shostak has been of incalculable assistance in the Pueblo Mission. While colporter to the Slavic communities of Colorado, he has used Pueblo as a base of operations. Recently he has been distributing the Word in Missouri and Kansas. He has been imprisoned for selling without a license. He has only with rare tact avoided collision with quarrelsome bigots of his own people. Both he and Brother Kmita have gone with those under conviction to the priest. But the priest could not withstand the wisdom and spirit with which they spoke. While they have been called Jews; while those who attend the gospel meetings are persecuted and driven from the boarding houses; while some have blasphemed concerning the meaning of baptism, the work has prospered. Many Russians, not yet Christians, ignore the priests and commend Brother Kmita and his work. Even some Polish men are forgetting their race antipathy for the Russians. They are really willing to listen to a Russian preacher. Eleven Russians have united with the Mesa Baptist Church. Still others are converted. All the gospel

meetings (except baptismal and communion services) are held in a boarding house near to the steel works. Besides the gospel meetings—four each week conducted by Brother Kmita—Miss Greene, a member of the Mesa Baptist Church, conducts three English classes for them.

Among the fruits of the Spirit the following are noticeable: 1. Cleanliness: This is in marked contrast to the habits of the unconverted Russians. Once converted, they become foes to dirt on the person, on clothes or in rooms. No housewives in Pueblo can surpass these brothers in that virtue, that is next to godliness. 2. Puritan Ideals: The questionable indulgences of some church members they abhor. With them, baptism involves separation from intoxicants, tobacco, cards and dancing. 3. Fraternalism: They will share their last dime with a brother who is sick or poor. Their whole life finds its center in the Christian group. Christian fellowship is their recreation and inspiration. No lodge, no other interests, divide their oneness in Christ. 4. Constancy: As yet none have lapsed in Christian living. 5. Prayer meeting habit: They have two week-night prayer meetings. They work hard about roasting furnaces. Rarely does one who is able to do so fail to attend prayer meeting. With a nucleus of fifteen Christians, their prayer meeting attendance ranges from fifteen to twenty. On the whole, the mission promises to become sturdy and large. The migratory habits of the Russians are due to the uncertainties of the labor market. This constitutes the only internal hindrance to the work.





## Devotional

### A Prayer for World Salvation

**A**LMIGHTY GOD, grant, we beseech Thee, that Thy Word may be preached in the earth, until all nations shall have heard the glorious truth of the one living and true God; the intellect no longer degraded; the reason no longer offered up in superstitious sacrifice; but man, body, soul and spirit Thine—Thy wandered child, Thy strayed sheep, but called by Thy undying love back to Thyself, until at last the wide, wide world shall know the Father-God, and there shall be but one fold and one Shepherd, one God and Father of us all. Amen.



#### PRAY—

That it may please God to pour out abundantly His Spirit upon the churches as they gather during the Week of Prayer.

That it may please Him to send the spirit of revival upon the churches of our own and all lands.

That it may please Him to grant a special blessing on the days of intercession for mission fields and workers at home and abroad.

That it may please Him to raise up new workers to take the place of those who have fallen upon sleep.



#### This Same Jesus

Looking backward is one of our most dangerous and debilitating sins. Men sometimes say: "O for the days of Whitefield! O for the days of Wesley! O for the days of Luther! O for the days of the apostles!" What we ought to say is: O for the belief that the same Jesus who ascended into the heavens has come back again, and that he is here in his invisible representative, the Holy Spirit, as truly as he was in the city of Jerusalem on the day of Pentecost.—Charles E. Jefferson.

### Unprofitable

That word is, as you know, an expression of the market-place. It speaks of an investment which has been made and has not turned out well. . . . God has, as it were, invested His capital in this world—"He gave His only-begotten Son." And what has been the return for that divine investment in your life and mine? Has it been a profitable investment so far as you are concerned? What has God got in return for the love He has showered upon you, the grace with which He has enriched your life, the opportunities which have been close to your hand day by day?—J. Stuart Holden.



#### The Book of Books

"Six million, six hundred and twenty thousand and twenty-four copies," is the report of the British and Foreign Bible Society's sale of Bibles for last year. Moreover, the same organization estimates that during the 106 years of its existence it has issued no less than 222,000,000 copies of the Scriptures—a record that undoubtedly stands unequalled in the history of book publishing.



#### Seed Thoughts

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are moments when you have done things in a spirit of love.—Henry Drummond.

Is the church just a lifeboat being pulled through a stormy sea full of struggling souls, while the crew sings joyfully "That will be glory for ME?" No, No, and No!

"I shall see Him face to face and tell the story, Saved by grace." Don't wait until you see Him face to face to tell the story. They know all about it over there. Tell it to the folks here and now who don't know anything about it.

## A Farewell Charge

By Rev. Robert Hamilton\*



DEAR friends, I am going away. Perhaps I am looking into your faces for the last time. But I will bear you on my heart always and often talk to the Father about you. Most of you Cheyenne Christians heard the gospel from my lips for the first time and have been baptized by me. When I came to the Indians we had but two churches among the blanket tribes with less than one hundred members. Now we have an Association with seventeen churches and over one thousand members. Many more have found Jesus and have gone home to be with Him. God has greatly blessed you and if you are faithful to Him a great many more will find Jesus in the years to come. Jesus is expecting you to convince all these unsaved Indians that His road is good.

You who have just started in the Jesus road may be tempted to go back into the old roads; but you will never be satisfied in the old roads. A young man who had gone back into the mescal road came to our meeting last winter and said that he had been very unhappy since he had gone back. He said the Christian Indians had turned away from him and that the mescal followers had no confidence in him. It seemed as though he was alone and apart from all men and was glad to come back into the fellowship of the Christians. The old life you lived before you found Jesus cannot make

you happy any more because you do not belong there.

When I was at the Osage Agency a man was pointed out to me who had a strange history. Some years ago he died; the Indians wrapped him in a blanket, put him in a box and carried him to the top of a high hill which overlooked the camp, and put the box on the ground and covered it up with stones as is their custom of burial. That night the man came to life again, kicked the lid off the box and came out. In the morning about sunrise he wrapped his blanket about him and walked down to the camp. When the Indians saw him coming they ran out with hoots and cries of fear and drove him away from the camp. His wife and family would not allow him to come into their tepee. What business had he there? He belonged to another world. The years have passed and this man is now the richest man of all the rich Osages, yet he lives to this day apart from his people. They will not let him come near them. He buys his food from the store and eats it without cooking. When I saw him he was sitting on the curbstone eating some peaches out of the can. At night he wraps his blanket about him and lies down on the hard pavement.

Your baptism means something like that. You have died to the old life with its sinful roads, you were buried with Jesus in the water grave, and you rose again to walk in a new life. Now you belong to Jesus and the Jesus people. The grave is between you and the old camp, but keep your face turned toward heaven. Keep in close company with those who are traveling that way. If you do this you will find heavenly food, sweet, fresh water and flowers all along the way.

\*This devoted missionary, after fourteen years of successful work among the Cheyenne Indians, felt obliged to go to Colorado for the health of one of his family. Forty-two had been baptized at the Indian Association, and he was asked to give a farewell talk and charge to the new converts. The story of the Osage Indian is true and known to many Indians.—Ed.







HINDU LABORERS COMING TO THE PACIFIC COAST

## The Newest Immigration Problem

THE HINDU INVASION OF THE PACIFIC COAST

By Geo. E. Burlingame, D.D.

**F**IVE thousand men from India entered the port of San Francisco during the past twelve months. They come to work in lumber camps and on the railroads. There are said to be three thousand in the Sacramento Valley of California. Every steamer from the Orient brings its contribution to this new element in our foreign problem. The photographs here presented were taken on the *Nippon Maru* on her arrival at Quarantine at San Francisco, August 27, 1910. Nearly one hundred Hindus were in the party. They are Sikhs from the Punjab, a turbaned host of eager immigrants looking for the promised land of which they have heard in their native villages.

A strong sentiment is developing on the Coast against this form of oriental immigration, and organizations have been formed to restrict, and, if possible, prevent the ingress of these Indians, who promise so little of advantage and so much of difficulty to the Pacific Coast States. Many of them are turned back at Quarantine and refused admittance under the immigration bureau regulations. Several cases have come up in which the rulings of the bureau have

been contested. It is reported in the local press that a group of people, including wealthy women interested in theosophy, are undertaking to champion the cause of the Hindus and make their examination easier, with a view to their securing admission.

Obviously there are two problems involved in this new phase of the foreign invasion. The civic and social question concerns the ability of the nation to assimilate this class of immigrants and their probable effect on the communities in which they settle. Little can be said in favor of their coming, from this point of view. Their habits, their intense caste feeling, their utter lack of home life—no women being among them—and their effect upon standards of labor and wages, all combine to sustain the position of those who seek to close the doors against this strange new stream of immigration. The other problem concerns the welfare of the thousands who are already here. Shall we allow them to encyst themselves in our national body? Are they capable of being westernized, Americanized, evangelized? The new problem creates a new duty in civic and religious circles.

*San Francisco, Cal.*

## For the Missionary Meeting

### Falsehoods Are Boomerangs

A CONVERTED Italian, in telling the story of his life, shows how falsehood reacts. He says that as a boy he grew up in Italy a sincere and even bigoted Roman Catholic, serving mass every day as an altar boy, singing in the choir, reciting all the prayers he could, especially those endowed with indulgences, and keeping an account book of all the merits he earned, which amounted to many thousands of indulgence years, by which he was taught he could save his soul from the flames of purgatory, and have some merits to spare to save others. At sixteen he emigrated to America. The village priest warned him to have nothing to do with Protestants nor to go near their churches. Upon asking who the Protestants were, the priest answered that they were bad people, infidels, and that in their churches they worshipped the skeleton of a horse.

When in New York, he heard again from some ignorant Italians the statement that Protestants worshipped the bones of dead horses. Seized with curiosity, he went one Sunday evening into the Italian church of the City Mission Society. He says: "I saw no skeleton there, but heard the prayers, the singing, the sermon, and was impressed with the simplicity of the worship which was entirely new to me. At first I imagined I had gone into the wrong place, but as I was assured by the sexton that it was the Protestant church, it dawned upon me that I had been deluded, and that the priests used such slanders to scare people away from Protestant churches. I became a regular attendant at the church and Sunday school, and when I learned that I could be saved, not by my own merits, but by the blood of Christ, and saved completely without having to burn in purgatory, I threw to the winds my self-righteousness and my merit book, and gave my heart and soul to Jesus Christ for safe-keeping. I began to work for others, and the year after, when the time came for me to return to Italy to enlist in the army, I decided to enlist in

the victorious army of the King of kings, where I expect to remain till He calls me home to glory."



### Giving the Best

By Rev. F. A. Agar

IT was the first visit of the missionary to the new, little town of T., and as is very often the case out West, the service had been held in the schoolhouse. After the meeting was over, a man came up to the preacher and asked if he would go home with him and spend the night, "at his place." The preacher gladly accepted the offer, having made no arrangement for the night. The man got his wife and two little girls, and they all went down the street till they came to a two-room log house, into which the man led them. Removing their heavy winter wraps, the woman produced the Bible, which she handed to the visitor, saying: "It's quite late and the children are tired, so we will have worship and then all turn in." After the little service, the man took up the bag and wraps and, opening the door into the only other room in the house, where was placed the *only* bed in the house, he put the preacher's things down, and said, "Good night; I hope you will rest fine." Shutting the door, he left his guest standing inside. Remaining at the door, he heard the man say to his wife, "Well, Ma, wasn't it good to hear the gospel again? Let's see, it's about sixteen years since we last heard it; you-all won't mind sleeping on the floor, will you?" "No," said the woman, "the children are tired and they will go asleep soon. It was good to hear preaching again—that's what it was!"

By this time the missionary had on his overcoat and hat and, grabbing up his bag, he opened the door and shot through the room, saying, "Good by, friends; I will write you later on"; and out of the front door he went, to find his way to the depot, where he paced up and down till three o'clock in the morning, when a train came along. He did not mind that,

for he could not have slept in that bed and let those little children and their mother wrap themselves up in a blanket apiece and lay down on that dirt floor on a cold winter night. But the beautiful spirit of the Lord was in the hearts of those people when they were willing to make the sacrifice for the sake of giving the best they had to the servant of the Lord. Afterward, the missionary wrote those people the best letter he knew how to write, told them the simple truth, and expressed his appreciation.

Have you ever slept on the floor, a dirt floor at that, on a cold winter night, in order that you might hear the gospel of Jesus Christ? "No," you say. Well, have you ever slept in a real way on the floor of self-sacrifice in order to give the best you have so that such people as those in this little story can in their far-away homes on the western frontier hear the gospel, which they have not heard for so long a time?



### The Power of Caste

THE iron-clad rules of caste in India still hold back many from an open confession of their allegiance to Christianity. The seed is being sown, however, and in time will bring forth an abundant harvest. On a recent tour in the community near Ongole taken by Rev. J. M. Baker, special visits were made to the caste quarters of the villages. The people came out in hundreds to the meetings and sat on the ground perfectly still for two hours or more and then after going to their homes for food returned to the evening meeting, staying as long as the missionaries had strength to teach them. In one village a merchant of the Komati caste, who is also a land owner, came in two miles to attend the meetings, and after two hours of service he would not go home, but brought his friends and neighbors to the tent and openly declared before them all that he was a Christian and had for some time been praying to Jesus, and that moreover his wife also thought as he did. When asked why he did not be baptized he said, "I am ready to be baptized and I want to be baptized, but if I do I do

not know how I am going to live. No one will buy my goods and these men who are now my friends and neighbors will turn against me." This he said before all the people, for his neighbors and friends were perfectly willing for him to be a Christian at heart, but when it came to breaking loose from the caste and being baptized they would object very seriously. Not only would they refuse to buy of him but they would make it impossible for him to cultivate his land. Before them all he said, "If I am baptized I must leave my village and my land, and if it is best for me to do so I will do that, but instead I want these men to listen to my preaching and I want them to become Christians so that we may all come together and be happy in living in the village which belonged to our forefathers."



### The Kind of Missionary Pastor Wanted in the West

WE must have a good preacher, combining the rare qualities of a mixer with the business men, a teacher, a pastor, a financier and a booster. His face must be broader than long; his smile must be contagious and sincere; he must be absolutely void of bigotry and conceit; he must be particularly adapted to the requirements of young people and no less those of advanced years who may have no sympathy for the younger class. Now let me know where we can get such a man for \$1,000 per year, but a successful successor to C—— must be this kind, and his wife must possess all the virtues above enumerated to a larger degree. In other words, C—— was and is a "Prince of the House of David." He had M—— in his hands. Every man, woman and child was sorry to have him leave town, not only because of his own going, but because Mrs. C—— accompanied him also.

F. C. P.

Who is competent to apply for this place?



## A Remarkable Missionary Career



HE death of Dr. Clough recalls the wonderful work of the Ongole Mission, and his own varied life, so richly blessed in fruitage. We draw the following sketch from the admirable brief biography written by Mrs. Emma

Rauschenbusch Clough and

published some years ago by the Foreign Mission Society, only wishing we had space to reproduce her story entire.

In 1836 the first Baptist missionary was sent to the Telugus of southern India, and in that same year, July 16th, a boy was born near Frewsburg, in Chautauqua county, New York, who went out twenty-eight years later to give his life to the work of that mission. John Everett Clough was to render special service and God prepared him for it. He came of sturdy Welsh-Scotch-English stock. In early years he knew the hard but clean poverty of pioneer life in the new States of Illinois and Iowa. Many a time he has said to the destitute pariah in India who complained that he had nothing but porridge to eat: "You cannot tell me anything about poverty. I too have lived by the week on little else than corn meal mush." And the pariah knew that he was understood.

When seventeen, young Clough became chain and hatchet carrier to a surveying party in southern Minnesota, studied algebra and trigonometry in the winter, and presently was sworn in as U. S. Deputy Surveyor, and at the head of a party of fifteen men was sent, when not yet twenty, to survey the wild prairies of Minnesota when Minneapolis was a mere village. His surveyor's certificate was respected when he applied in famine times to the Indian Government for engineering contracts in behalf of thousands of sufferers. With money enough for a five years' course of study, and with ambition to become a wealthy lawyer, he went to Burlington College, where he was converted. His ambitious plans were forgotten, and as a humble follower of Jesus he was destined to go out, a Baptist missionary, to that forlorn hope, the Telugu Mission, known as the "Lone Star," because of thirty years of almost fruitless toil.

In 1862 he was married to Miss Harriet Sunderland, and for a year they taught a

graded school together. Then he became for a year colporter in Eastern Iowa for the Publication Society, and his zealous house-to-house visiting proved excellent training for later village itineracy in India. Then came the call to go with Dr. Jewett to work among the seventeen mil-



DR. JOHN E. CLOUGH

lions of Telugus, and with his wife and little boy he sailed in 1864, going around the Cape of Good Hope.

While young Clough was still a surveyor, Dr. and Mrs. Jewett and three of their native helpers knelt one morning at sunrise on a hill overlooking Ongole, and prayed for a man to bring the gospel to this dark place. Twelve years later the man for Ongole began his work, and in the sight of the famous "Prayer Meeting Hill" thousands were baptized in the years that followed.

The first ten years were of seed-sowing. Ongole was a town of 10,000. The work was almost wholly among the despised Madigas, or outcastes. After seven years Mr. and Mrs. Clough came to America, where he raised an endowment of \$50,000 for a theological seminary, which has done excellent work. Four men also went out as reinforcements. In 1876 the converts numbered 3,269. Then came the famine which wrought a crisis, resulting





THE BAPTIST MISSION CHAPEL AT ONGOLE

in 10,000 baptisms in a single year—a record that thrilled the missionary world. Seldom has there been a famine with such loss of life. Mr. Clough took a government contract for digging three miles of the Buckingham Canal, between Madras and Bezwada, about 250 miles. He had a village of palm-leaf huts built, and wells dug, and to this camp at Razupalem he invited all who could come and work. There were 3,000 there all the time, many coming and going. The sick were brought on litters; many that walked from villages afar off, grew exhausted and lay down on the road to die. His staff of preachers, thirty in number, were his overseers. Each was responsible for a company of one hundred diggers, and soon became acquainted with them. If any sat down for a short rest the preacher joined them, and heard of the scattered families and those who had died.

While the famine lasted none were baptized. Hundreds came but were told to wait. The preachers, going about on their fields, saw that whole villages were ready. In June, 1878, Mr. Clough wrote to them to come to Vellumpilly, ten miles north of Ongole, that they might reorganize for work, but requested them to leave the converts behind. When he arrived there, however, he found a multitude waiting for him. He mounted a wall to look into their faces and told them he had no more money to give, and asked them to go home. They cried, "We do not want help. By the blisters on our hands we can prove to you that we have worked and will continue to work. If the next crop fail, we shall die. We want to die

as Christians. Baptize us therefore!" He dared not refuse longer to receive them into the church of Christ.

Inquiry meetings on a large scale were now held. Each preacher gathered the converts from his special field together, and with the heads of households to assist him, he conducted his examination. Searching questions were asked and many were sent away. On the first day, July 2d, 1878, a beginning was made, 614 were baptized; on the next day, 2,222 followed; on the third day there were 700 more, making 3,536 in three days. The multitude gathered on the bank of the Gundlacumma River, where the water at this season of the year was fairly deep. The six ordained preachers took turns, two officiating at a time. The names of the candidates were read; without delay and without confusion one followed the other. As one preacher pronounced the formula: "I baptize thee in the name of the Father, the Son, and the Holy Ghost," the other preacher had a candidate before him ready to speak again those words and to baptize him likewise. And thus it was not difficult to immerse 2,222 in one day. Mr. Clough did not baptize any during those days. He stood on a bank overlooking the scene, helping and directing. Before the year was over, 9,666 members had been added to the Church at Ongole, making a total membership of 13,000.

And this ingathering continued. The Madiga community was shaken to the foundations; the old gods were forsaken and evil customs put aside. In every case the individual had to give an account of his faith in Christ, but after that the gre-

garious character of a tribal movement had its effect. Families came; villages came. In 1883 Dr. Clough had a membership of 21,000 in his mission, and the nominal adherents counted from four to five times that number. The movement extended over 7,000 square miles and the country became dotted with hundreds of Madiga Christian hamlets.

Ten years of hard work passed, and again the Christians in his field numbered 20,000 and more. Dr. Clough was breaking down under his load. Then Dr. Mabie came to Ongole on his tour of the mission fields, and persuaded Dr. Clough to come to America and find twenty-five men for the Telugus. He arrived in America in 1890, and did not rest until the men were found. He collected \$50,000 to send them out, build homes for them and establish new mission stations. He also raised \$50,000 to make a college of the Ongole High School. In 1892 he returned to India. In 1893 Mrs. Clough, who had been sojourning in America, died as a result of a distressing accident. She was greatly beloved among the Telugus and left two sons and three daughters. Two of the latter married missionaries and are at work in Ongole and Madras. In 1894 Dr. Clough married Miss Emma Rauschenbusch who had previously been a worker in the mission. When famines again visited India, twice he took contracts under the government to furnish relief for the thousands of the starving ones. In January, 1901, Dr. Clough baptized more than 1,500 men and women, and many more were waiting for the ordinance out in the villages.

While in the midst of this ingathering, in camp twenty miles from home, he fell and broke his thigh. For weeks he lay at death's door and finally was compelled to start on his journey to America on a stretcher. In spite of the best medical treatment, he never regained vigorous health; but, unwilling to be separated from his beloved Telugus, returned to them in 1902. In 1906, forced by increasing weakness, he retired from active service, but remained in India until the spring of 1910, when he came back to America, bearing his heavy burden of suffering until his death, which occurred at the Graham Sanatorium in Rochester, N. Y., Nov. 23d, 1910.

#### THE FUNERAL SERVICES

On Saturday afternoon, Nov. 26th, many gathered at Newton Center for the funeral services of Dr. Clough. The entire ser-

vice was impressive and beautiful. The invocation was made by Dr. C. H. Spalding and was followed by the hymn, "Forever with the Lord, Amen: so let it be," sung at the request of Mrs. Clough, who through severe illness was unable herself to be present. The Scripture was read by Rev. M. B. Levy, who also introduced the speakers, of whom the first was Rev. William B. Boggs, D.D., Ramapatnam, South India, who went to India in 1878 to be associated with Dr. Clough. Dr. Boggs emphasized three prominent characteristics of his friend: his independence, generosity, and love for the Telugus. In regard to his rare power, Dr. Boggs said: "He could sway by personal influence great assemblies of native people, Christian and non-Christian, more irresistibly and completely than any man I have ever seen. He could move great bodies of the non-caste people to adopt the course that he commended to them. He was the human instrument in making Christianity a recognized, acknowledged and influential movement, and a large and permanent factor in all that portion of the Telugu country."

Rev. W. L. Ferguson, D.D., of Madras, South India, spoke from the standpoint of the missionary. He dwelt upon Dr. Clough's strength of belief, largeness of vision, simplicity, and capacity for hard work. In a brief resumé of what has taken shape in the Telugu Mission during the seventy-four years of Dr. Clough's life—for he was born the same year that the first Baptist missionary sailed for India to work among these people—Dr. Ferguson mentions that to-day there are to be found there more than 100 missionaries, 60,000 communicant members, 200,000 adherents, day schools by the hundred, four high schools, three normal schools, an industrial school, a college, a theological seminary, and ten dispensaries and hospitals.

The last speaker was Dr. George Bullen, who spoke in behalf of the Board of Managers. He gave his own impressions of Dr. Clough. "He knew how to touch men, how to persuade men, how to win men. He was a successful business man. He was a man of great personality."

The interment was at the cemetery in Newton Center, not far from the graves of Dr. Lyman Jewett, Dr. S. F. Smith and Dr. J. G. Warren, whose names, together with those of Dr. Clough and Rev. S. S. Day, will forever be associated with the history of our Telugu Mission.



## Missionary Program Topics for 1911\*

January.	OUR WORK AMONG FOREIGN POPULATIONS.
February.	OUR WORK FOR MEXICANS AND INDIANS.
March.	THE WESTERN STATES: STATUS AND OUTLOOK.
April.	THE WORLD'S KING AND HOW HE CONQUERS.
May.	COLPORTER WORK.
June.	OUR DENOMINATIONAL POWER AND OBLIGATIONS (MEETINGS IN PHILADELPHIA.)
July.	OUR OBLIGATIONS TO PORTO RICO AND PHILIPPINES.
August.	STATE CONVENTION WORK.
September.	REPORTS FROM CHINA.
October.	REPORTS FROM INDIA.
November.	TRIALS AND TRIUMPHS IN EUROPE.
December.	AFRICAN MISSIONS.

\*These topics are uniform with those selected for the Northern Baptist Convention by Dr. A. S. Hobart, appointed to make a program series for the churches.



## Our Foreign Populations: Their Conditions and Needs

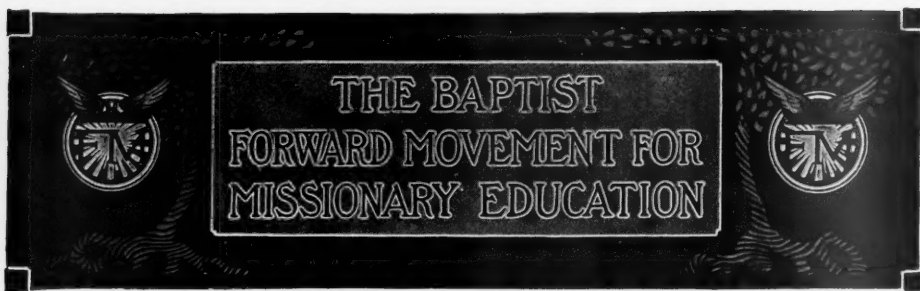
### PROGRAM FOR THE JANUARY MEETING

1. HYMN (Patriotic or National). Forward Movement Hymnal No. 34.
2. SCRIPTURE READING. Matt. 25: 31-46.
3. PRAYER, especially for the incoming millions, that here they may find the gospel light and life.
4. WHAT THE DOWNTOWN CHURCH CAN DO FOR THE FOREIGN PEOPLES (see MISSIONS, page 29, this number).
5. THE RUSSIAN BAPTISTS IN PUEBLO, COLORADO (reading from MISSIONS, page 45).
6. HYMN. Patriotic selection, or Forward Hymnal No. 33.
7. HOW AN ITALIAN WAS CONVERTED (brief sketch in MISSIONS, page 52).
8. A MODEL MISSIONARY ASSOCIATION (MISSIONS, page 40).
9. THE ITEM BOX (brief items about immigrants gathered from all sources).
10. SPECIAL PRAYERS for the spread of the gospel among the foreign peoples who are making a home here.
11. CLOSING HYMN (My Country, 'tis of Thee).

If the leader can get a copy of *Aliens or Americans?* some interesting facts may be gleaned and some illustrations, which may be substituted for material suggested above. The Home Mission Society will also furnish information about its work among the foreigners, on request.

### FEBRUARY TOPIC: OUR WORK FOR MEXICANS AND INDIANS.

Material for the program on Mexico will be found in the fine Mexican article in MISSIONS for December, covering the country and mission work. The number will be sent on request. Two interesting sketches from the Indian field are given in this number. The Home Mission Society will send an Indian pamphlet on application.



CONDUCTED BY SECRETARY JOHN M. MOORE

### The Waiting Isles

This is the subject of the Home Mission concert exercise for use by Baptist Sunday schools, March 19th, which is now ready. This program will be found particularly strong in its musical selections. It contains, too, a great deal of information concerning Cuba and Porto Rico and our missionary work there, closing with the following beautiful tableau:

#### TABLEAU

Twelve girls appear on the platform dressed in white, each having a shoulder sash of red and yellow (Spanish colors) and each bearing a Spanish flag. Six represent Cuba and six Porto Rico. (In a small school, three girls can be employed, or even one, instead of six.)

One of the Porto Rican girls recites a poem, "The Isles Shall Wait His Coming." Cuban girls then sing "Cuban National Hymn." The men of the school sing it the second time, and all the school once more.

After the song is repeated, a larger girl, dressed in red, white and blue, impersonating "America," appears, bearing sashes and flags of United States and Cuba. She relieves the Spanish girls of their Spanish flags and sashes, substitutes therefor the colors of the United States for Porto Rico, and Cuban flags for Cuba. The sashes are the same for both cases.

Then the whole school rises and all sing, "Hail, Stars and Stripes."

As the school is seated, a young woman and man, each bearing a United States flag and an open Bible, enter. The young man says:

"Cuba and Porto Rico! I represent the American Baptist Home Mission Society, and my companion represents the Woman's American Baptist Home Mission Society. We wish to offer you the open Bible."

Cuban and Porto Rican girls answer:

"Send us Bibles and missionaries and teachers."

School thereupon rises and sings: "Hail to the Brightness of Zion's Glad Morning."

In connection with this concert exercise, there is provided a monthly ten-minute opening service for use in January, February and March, the same service to be used three times, but with the introduction of new stories and report letters. All this, together with free literature for distribution on the Sunday preceding the Home Mission concert, and attractive envelopes or mite boxes for offerings are provided by the Forward Movement. Orders for samples or supplies for use in connection with this Home Mission period should be sent to the Baptist Forward Movement (New York office), 23 East 26th St., New York City.



### The Adult Bible Class and Missions

At the Sunday School Conference of the Young People's Missionary Movement, held annually at Silver Bay, New York, an attempt is made each year to study some particular phase of the problem of missionary education in the Sunday school. This year the subject studied was the Adult Bible Class and Missions, and the piece of constructive work done by the Conference follows. It is especially commended to teachers of adult Bible classes, and correspondence with such teachers is solicited by the Forward Movement.

#### I. AIM AND SCOPE OF THE ADULT BIBLE CLASS.

The adult Bible class, organized or unorganized, is an integral part of the Bible school of the church with which it may be connected and should be so related; its indispensable text-book is the Bible; and the aim of such classes should be to discover and perform God's world-



program, in His advancing kingdom, *for* and *through* its members. Other aims, however important, are secondary and should be so treated.

## II. MISSIONARY ORGANIZATION OF THE ADULT BIBLE CLASS.

There should be a missionary committee of the adult Bible class to provide for and direct the missionary education and activity of the class. The chairman should be a member of the missionary committee of the school.

## III. METHODS OF MISSIONARY EDUCATION IN THE ADULT BIBLE CLASS.

The following methods are not mutually exclusive. They may be used separately or in connection with one another as may seem best:

1. **MISSIONARY ENVIRONMENT**, to be created by the use of such visible objects as charts, diagrams, pictures, mottoes, curios, bulletin boards, books and literature.

2. **INVESTIGATION OF LOCAL RELIGIOUS PROBLEMS.** There are religious problems peculiar to the locality of every adult Bible class which demand investigation, report and prayerful discussion in order to their solution.

3. **INFORMAL INSTRUCTION** in connection with the Bible lessons.

(a) Introduction into the opening or closing exercises of hymns or scripture, with a missionary significance and the use of definite prayer for missions.

(b) Emphasis upon the missionary interpretation of a scripture passage clearly permitting it.

(c) The use of illustrations from present-day life in the home and foreign mission fields.

(d) Class reporters appointed to bring in items of interest from the mission fields and mention current events which have reference to the progress of the Kingdom of God.

(e) Brief extracts from letters from the mission fields.

4. **FORMAL INSTRUCTION**—that is, courses of study on special missionary topics.

(a) **SUGGESTED THEMES.** The Biblical basis and warrant for missions, missionary biography, the study of particular fields, problems and phases of Christian work. There is provided an up-to-date list of courses on these topics, adapted to adult Bible classes. This list and the books referred to can be obtained from the Forward Movement, Ford Building, Boston, Mass.

(b) **SUGGESTIONS FOR USE:** (1) The Report Method, by which in successive order, resumés of the chapters of a text-book, or topics for discussion suggested in such chapters, are presented to a class from time to time by members of the class.

(2) The Text-book Method, by which a text-book is in the hands of each student, and is studied for a period of successive Sundays. This involves the consideration of a portion of scripture in its relation to the particular topic studied in the text-book.

(3) The Mid-week Study Class Method, by which the class meets at some designated time other than the Sunday school hour.

IV. **ACTIVITIES.** The adult Bible class should express its missionary spirit and purpose:

1. By encouraging each member to co-operate with the other organizations in support of all the activities of the local church, and to give systematically and proportionately to missions.

2. By engaging constantly in some definite and practical missionary activity (local, home and foreign). See "Fifty-eight Varieties: One Better," 5 cents, to be obtained from the Forward Movement, Ford Building, Boston, Mass.



## A Confucianist's Testimony to the Genuineness of Christianity

The work of the colporter in China is full of varied experiences and he never knows as he goes from village to village just what sort of a reception the people will give him. Sometimes he meets frank curiosity and amusement, sometimes respectful attention, sometimes taunts and jeers and sometimes, too, real cordiality and interest. Not long ago a government school teacher not far from Chaoyang, in South China, called a colporter into his school, bought a copy of everything the bookseller had, then turned to him and said: "Your religion is the genuine thing. We are Confucianists, but we don't believe it enough either to practice it or to try to get any one else to accept it. But you Christians give your time and money to your religion, try to make converts, and bear all sorts of reviling and cursing. I am going to help you preach." Such an experience is worth to the colporter all the taunts and jeers and hard work that are his lot.



### "The World in Boston"

The great Missionary Exposition which is to be held at Mechanics' Building, Boston, next spring, is enlisting an enthusiastic support from all denominations maintaining workers in the foreign and home missionary fields, and it is hardly too much to say that on no other occasion has so hearty and spontaneous a response been given by the churches of Boston and vicinity to an appeal for a united demonstration on behalf of missionary efforts as has been accorded the plea of the Rev. A. M. Gardner that Boston should lead the way for America in adopting the exposition principle which has proven of such great and lasting benefit to the missionary cause in England.

The purpose of the Exposition as set forth by Dr. Gardner, who fills the important posts of secretary and manager of "The World in Boston," is to illustrate as fully as may be, and by as many methods as are possible, (1) The life of the people in non-Christian lands and in the home mission fields under the American flag on its domestic, social, commercial, and especially its religious side; (2) the work of home and foreign missionaries, and the various methods they employ; (3) the results of missionary labor and the difference the Gospel of Christ is making among the people.

To realize the high purpose aimed at by the Exposition, it is, as Dr. Gardner says in continuing his statement, intended to reproduce as far as possible the fields of missionary operations, both home and foreign. All the non-Christian countries of the world will be included, as well as every kind of home missionary activity. Courts will be arranged representing the different countries. Into these interesting articles of all kinds will be collected and there labelled, classified and explained. Special scenes will also be constructed representing, among other things, a Japanese temple, garden and street, including shops, stores, tea-houses, summer-houses,

etc.; Chinatown, including a pagoda, a joss house, an opium den and various industries, shops and stores; an Indian village and bazaar, including a Wayside Shrine, a Kali temple, a Kashmir House, the Towers of Silence, and a Zenana; an African village, including a mission house, church, mosque, devil hut, Yoruba Compound, medicine store, well, granery etc.; and a Mohammedan Lands Section, with a Turkish Mosque and Khan, an Arab Compound, Palestine houses and a Bedouin tent. There will also be a Hall of Religions, containing the representations of seven of the great religions of the world; an exhibit from Hawaii; sections devoted to medical, industrial and educational missions, and work among lepers; Bible stalls, literature stalls, a court containing relics of famous missionaries, a court representing city life and work; and large exhibits representing missionary work among the American Indians, the Negroes, the immigrants, the mountain whites, upon the frontier, and in Cuba and Porto Rico.

On every week-day, afternoon and evening, a "Pageant of Darkness and Light" will be presented, illustrating the triumphs of Christianity in every part of the world.

To enlist the young people of the many churches interested, as volunteer aids to the various departments of the Exposition and as participants in the Pageant, a series of rallies has been held in which the duties of these Stewards, as the volunteers are called, were explained and the purpose of the movement advanced by many of its ablest supporters.

The earnest way in which the work has been taken up in Boston has aroused great interest in other American cities, and Cleveland and Toronto have already expressed their determination to hold similar expositions. The undertaking has already assumed proportions of such importance that the Missionary Exposition Company has been organized in New

York City and will undertake the construction of these expositions, thus enabling the various cities wishing to hold similar expositions, without incurring the great initial cost, to rent the various street scenes, villages, temples, courts, etc.



#### A Call to Prayer for the Christian Women

In connection with the series of successful meetings held in fifteen places from Detroit on the east to Portland and Oakland on the west, in honor of the jubilee of Women's Foreign Missionary Societies, a call to prayer was issued, with the following subjects covering a week:

**SUNDAY**—Pray for the world-wide work for oppressed and helpless women and children.

**MONDAY**—Pray for the Executive and Administrative leaders of the Woman's Missionary Jubilee.

**TUESDAY**—Pray for our own Committees and all who have any part in making the plans.

**WEDNESDAY**—Pray that the people and

churches of your State and city may realize this opportunity and privilege.

**THURSDAY**—Pray for a deeper sense of obligation in all who attend these meetings or are touched by them; for a truer conception of the mission of the church; for more consecration and sacrifice.

**FRIDAY**—Pray for the indifferent and uninformed women.

**SATURDAY**—Pray that the sole reliance may be on the power of the Holy Spirit, the sole aim that God may receive all glory always and in all things.

Prayer hour each morning at 9 o'clock.

We suggest that this program might be repeated during the Week of Prayer appointed by the Evangelical Alliance, substituting for the Monday topic, now that the meetings are over, special prayer for the home mission fields and workers, and that American women may realize their opportunity to comfort, teach and evangelize their sisters of foreign birth who are flocking into our country.

Thus the influence of the Jubilee Meetings may be perpetuated and extended.



#### FROM THE FAR LANDS

##### A Missionary Rendezvous

The Westminster Chapel, London, England, has introduced in connection with its work a "missionary rendezvous." An informal rally will be held every Saturday evening at half-past seven from October to May, with Dr. G. Campbell Morgan, the church's minister, presiding. Missionaries of all denominations and nationalities are cordially welcomed to the rendezvous and a few words from them in regard to the location of their field and the nature of their work will be appreciated. The main idea is to provide an opportunity for fellowship, a word of welcome and god speed. This is characteristic of Dr. Morgan, who is as widely known and beloved in this country as in his own.



##### Death of a Senior Missionary to Burma

On Nov. 25th the Foreign Mission Society received a cablegram announcing the death of Rev. E. O. Stevens, D.D., of Insein, Burma. Dr. Stevens was the son

of Rev. E. A. Stevens, one of our early missionaries in Burma. In 1848, when but ten years of age, Dr. Stevens was baptized by his father at Moulmein. In 1851 Dr. Stevens came to America for education and entered his father's alma mater, Brown University, from which he graduated in 1861. Continuing in his father's steps, he studied for the ministry at Newton Theological Institution, receiving his degree in 1864. That same year he was appointed a missionary under the Foreign Mission Society and was designated to Prome, Burma. In September, 1865, at Brooklyn, N. Y., he was married to Miss Harriet C. Mason, herself a daughter of one of our missionaries, Rev. Francis Mason, of Burma. The next month they sailed for Prome, arriving there Feb. 22d, 1866. They continued in their work at Prome until 1869, when they were appointed to Moulmein, but returned to Prome in 1900 and later to Insein. In addition to evangelistic and station work, Dr. Stevens has devoted himself especially to Burmese literary work, and has

recently had the pleasure of having published by the British and Foreign Bible Society a portion of the New Testament in Pali. One of his last undertakings was the Historical Sketch of the Pegu Burmese Baptist Association, written in Burmese. Dr. Stevens' faithful, careful literary service will be sorely missed in Burma, and his death makes a wide gap in the missionary circle. He has given forty-four years to the foreign mission cause. He leaves a wife and four children. He was probably the last man living who remembered a personal meeting with Dr. Adoniram Judson. The spirit with which he continued to labor under physical disabilities known to few men ranks him among the missionary heroes.



#### Dr. Myers' Rare Experience

"Just before I left the Congo country I took part in a picturesque ceremony that I never shall forget. It was the baptism of half a hundred black men who but a few years ago were savage, man-eating brutes. The spirit of Christianity had been carried to them by Dr. Joseph Clark in charge of the mission at Ikoko, on the Congo, and marvels had been wrought. The sharks had been driven back from the shore and the men had waded out and formed a semi-circle in the waters facing us on the shore. Then Dr. Clark began at one end of the line and I at the other, baptizing these savages, who but a short time ago ate human flesh."



#### Heathendom via Europe

American Baptists will be making a lamentable mistake should they fail to enlarge their work in Europe. When one considers the missionary power of the German Baptists and remembers that through them the Missionary Union is organizing scores of vigorous churches in Eastern Europe and in the Cameroons, Africa, where their work has been so successful that it has won favorable regard by the emperor for Baptist work in Germany, it would seem blindness not to assist as largely as possible such productive fields. France has had, and will have her own peculiar difficulties, but the same missionary spirit has taken hold of many of our younger and older men there. Great advance may be expected in Switzerland, and the French Congo is now on the hearts of the churches. Frenchmen make, I am told, most practical and self-sacrific-

ing missionaries and we may get recruits for Africa and Asia before long now. Mr. Saillens when a young man was refused appointment by the Reformed Missionary Society as missionary because of his views respecting baptism. To-day I am assured the younger missionaries of that same Society to the French Congo practise believers' baptism, and in most cases immerse. Europe is good soil for the sowing of Baptist seed. Let us hold on; nay, let us enlarge instead of decreasing. I feel so deeply on this subject that I find no words with which to express myself.—H. P. McCORMICK, former General Missionary in France, Spain and Porto Rico.



#### An Unenviable Sea-Voyage

On my way to North China to visit Mrs. Ufford's parents, I had an experience which I should not care to repeat. The journey was uneventful as far as Chefoo. At Chefoo I took passage on a small Chinese coast steamer for Tengchow. When we left Chefoo all seemed favorable even though storm signals had been displayed the night before. We had not been out an hour, however, before a fog settled over us. As we went on the fog became more dense. Aside from blowing a little squeaky, wheezy whistle a few times, the captain appeared to pay no attention to the fog. At one time we narrowly escaped collision with a large junk. In spite of that, the vessel ran "full speed ahead" from the time we left Chefoo until we came to an abrupt and unexpected stop on the rocks at Changshantao, an island ten miles north of Tengchow. Very fortunately the vessel did not spring a leak, nor was the sea very high. Consequently the passengers, of whom I was the only foreigner, all reached land without mishap. The boat went aground at two in the afternoon, and at nine in the evening the tide came in and floated her off. The passengers had by that time made their arrangements for the night in the villages on the island, so we did not get off for Tengchow until the next morning. We had been twenty-four hours in getting to a place which we should have reached in five!—A. F. UFFORD, Shaohsing.



#### A Logical Agreement

Marriage customs in Burma are peculiar. A missionary reports a remarkable marriage at Haka, the remarkable feature seeming to be that the couple loved each



other. The bridegroom declared he was in love, and the bride said she had waited a long time for him to propose. He paid \$15 for her, and deserves happiness. If he makes the home uncomfortable, she will return to her mother and he loses his money. On the other hand, if she decides to go home of her own accord, he gets back his \$15. The law seems well balanced, with no complaint possible on either side.



#### Death of a Missionary's Son

At the hospital in Newark, Ohio, on Nov. 6th, Edgar Heinrichs, the eldest son of Rev. J. Heinrichs, President of the Baptist Theological Seminary at Ramapatnam, South India, in the twenty-first year of his age, passed away after several weeks of severe illness. Both he and his younger brother Waldo were attending Denison University at Granville, Ohio. The deepest sympathy is felt for the bereaved family. Such afflictions as this reveal what missionary life involves with its frequently necessary separation of parents and children. There is no greater self-sacrifice.



#### Marriage of a Former Missionary

On Oct. 5th, 1910, Miss Melissa Carr, for fourteen years a missionary to Burma, was married to Rev. William E. Whitaker of Willits, California.



#### Seeking the Light

The following letter from a Japanese to the agent of the American Bible Society is suggestive as showing how the Japanese are seeking the light:

"Dear Mr. Loomis: I hope you are quite well. There are many religions in the world, I know, but my family in past times have not been religiously inclined. As I had a little leisure to-day I took down from the shelf and read in a careless way a copy of the New Testament which had been lying there neglected a long time. To my surprise, I found it full of the words of virtue that are all beneficial to us. And now by this means my family, who have been so long out of the right way, were awakened for the first to take and adopt this teaching as our family religion. But unfortunately we do not know how to believe it and have no one to teach us its way. As the publisher of such a valuable book, I suppose that you are a believer of this religion. If you will be so kind as to let us know how

to get out of superstition, please favor me by sending us magazines or books which teach us about it. And also I wish you will report to your native country that I have determined to believe Christianity together with my family.—K. M." This large and continuous demand for Bibles is a sure indication of a real desire among the Japanese to know what the teachings of Christianity are. It is reported that there is among the students especially a keen desire to know the life and teachings of Christ, and when we consider that more than five million copies of Bibles, Testaments, and portions of the Word have been circulated in this country during the last thirty years, it is a wonder that so many are being sold all the time.



#### Montclair Church Forward

The pastor appointed a church missionary committee; this committee took the honor seriously and arranged a lively campaign for MISSIONS, with the intention of having it in every family in the church. *Everyland* is also making itself well known among the children, every subscriber looking forward to taking part in the children's pageant, or "Everyland Party" as it is known, the subscription being the entrance requirement. Other features planned are a library, to be developed shortly; a systematic presentation of missionary work in the Sunday school; a Friendship Calendar, in preparation, to be forwarded to our missionary on the field, Dr. Russell Adkins, of Kit-yang, South China; while a medical box, also for Dr. Adkins, is to be the outlet for the enthusiasm of the young people. Then there is a monthly meeting devoted to missions, the first of which was held on Sept. 28, when Rev. and Mrs. H. J. Openshaw, of Western China, gave a most stimulating talk, and a monthly summary of missionary news was given. Are we not justified in claiming "Montclair Church forward for missions"?

CARRIE B. CHAPMAN.



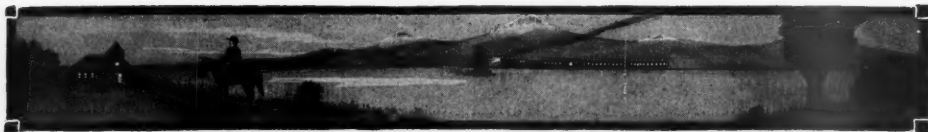
#### Foreign Missionary Record

##### SAILED

From Boston, Nov. 23, Rev. W. W. Cochrane, for Hsipaw, Burma.  
From Boston, Nov. 23, Rev. W. H. Roberts, for Bhamo, Burma.  
From New York, Dec. 3, Rev. Ola Hanson, Litt. D., for Myitkyina, Burma.  
From New York, Dec. 3, Professor L. E. Martin, for Ongole, South India.

##### BIRTH

On Nov. 1, 1910, at Rangoon, Burma, to Rev. and Mrs. T. J. Latta, a son, John David.



## FROM THE HOME LANDS

### The New Mexico Convention

The situation in New Mexico has not improved, but rather become worse. The outcome of the State Convention at Tucumcari was that, when the majority voted to remain in affiliation with the American Baptist Home Mission Society, which had labored for sixty years to up-build our churches in New Mexico and had not only fostered the churches but made the Convention possible, the minority withdrew and organized a seceding convention. So that division and increased bitterness will result and great harm come to the churches and the cause of Christianity in the new State. In the statement which he sent to the Convention, Dr. Morehouse showed how earnestly the Home Mission Society had sought to come to some amicable agreement with the Southern Home Board, but that the proposition for a conference committee had been rejected by the latter. The *New Mexico Baptist Bulletin* says the new Convention claims 45 of the 135 churches, but that only one of them is self-sustaining, and many have only from seven to twenty members; financially it has about one-fifth of the Baptist strength.

During the Convention a number of efforts were made to reach some basis of agreement that would "save the Baptist forces from wasting their strength in suicidal divisions," as the *Bulletin* puts it, but in vain. After the majority had expressed itself on the matter of alignment adversely to the Southern Convention, several attempts were made to nullify this action. The Convention, however, transacted its business, re-elected Rev. P. W. Longfellow, the efficient secretary, and passed resolutions defining a coöperating church as one "that must support with at least one annual offering, if she be able to do so, the work of our territorial missions, and also the work of the American Baptist Home Mission and Publication Societies." Before the struggle was over, the president, Rev. George R. Varney, pastor at Tucumcari, begged that "the strife be discontinued, urging the unfavorable influence which the contention was having upon his church and the unsaved in the

town." That is the statement in the official report. The whole affair is signally unfortunate and reflects seriously upon the agitators who have caused the trouble and should be held responsible for it.



### OFFICIAL ACTION OF THE HOME MISSION SOCIETY

NEW YORK, Dec. 12th, 1910.

THE BOARD OF MANAGERS of The American Baptist Home Mission Society to the BOARD of the New Mexico Baptist Convention.

DEAR BRETHREN: For about ten years we have maintained cordial coöperative relations with your Convention in the promotion of our missionary work in New Mexico. Long before that, the Society had so well cultivated the field that the Convention itself became part of its fruitage. In 1909, when the question of continued coöperation with the Society was by a majority decided in its favor, we accepted the result with satisfaction and announced the Society's purpose to continue indefinitely. With great persistence the agitation to the contrary was renewed during the year of your Convention closing with November, 1910. Again the majority favored continuance with the Society. Your Board most naturally and properly acted upon the presumption that this action would confirm the purpose of the Society to continue its coöperative work, and accordingly you proceeded in the usual way to pass upon the applications for missionary appointments the coming year.

The Board of Managers of The American Baptist Home Mission Society, at its meeting in October, announced its purpose to stand by the Convention until certain troublesome matters shall be peaceably adjusted, and considers itself morally bound to respect the decision of the majority of your Convention as the established and regular organization of the State. Being mindful also of the embarrassment and distress which would befall the applicants for appointment and the strong friends of the Society in New Mexico by delay in these matters, we have

this day made all appointments as recommended by your Board.

Fraternally yours,  
H. L. MOREHOUSE, Cor. Sec'y.



### A Sunday Among the Arapahoes

BY REV. O. L. GIBSON

It was my happy privilege to spend a part of last Sunday with Missionary Robert Hamilton and the Arapaho Indian Mission near Greenfield, Oklahoma. This mission consists of a five acre tract of land which is well improved by a beautiful church building, a small mess hall, and a neatly constructed parsonage. The Indians within a radius of nine miles come to this place of worship and attend both morning and afternoon services, camping on the grounds and taking meals in the mess hall during the noon hour.

Mr. Hamilton, who has spent fifteen years of his ministry in the "Indian mission" work, can well be proud of this strong Indian church. After singing two American hymns in the morning service, the pastor requested them to sing "Arapaho," when to his surprise they sang a new hymn which Brother Ridgbear had composed and taught the other Indians previous to our arrival at the church. They listened attentively to the sermon as it was interpreted by Jesse Bent, and at the close of the service gave liberally to the building fund of the Oklahoma Baptist College.

One peculiarity about this church is the large number of Christian men in attendance, and the prominence given to the office of the deacon. The Indians have also been very Christlike in this giving. Last year this church gave to missions the total amount of \$22.51, a considerable increase over the gifts of any previous year.

At Greenfield the Baptists have the only religious organization in that part of the country. Under the leadership of Pastor Southall and Missionary Hamilton they are soon to erect a new meeting house. The church is composed largely of young people; but with about seventy members there is a fine outlook for a strong church.



### The Porto Rican Association

With a field on this island as large as that of the Presbyterians or the Methodists, we have four male missionaries to direct the work where each of these other

bodies has thirteen. Consequently we are compelled to throw more responsibility on our Porto Rican helpers. The Association which met at Caguas showed how well they are responding. During the past year the churches have for the first time supported a missionary of their own on the island. The treasurer's report showed all obligations met and \$57 left in the treasury. As a result of this work a new church of 31 members has been organized on their field. The executive committee, consisting only of Porto Ricans, voted to increase their missionary's salary and buy him a horse for his work; also to pay a larger part on the rent of the building used for a church. The Home Mission Society helps in the rent, but there was an enthusiastic desire to become responsible for every part of the expense.

The American missionaries have gradually withdrawn from the management of our church paper published in Spanish, and now we have Porto Ricans as editor and business manager. The paper is growing in favor, and subscriptions unsolicited are coming in from people outside of the Baptist field. The Association voted to send one of its number understanding English to Philadelphia next June as a delegate to the Baptist World Alliance. The report for the year showed the largest number of baptisms yet reported, viz., 379. Our total membership is now 2,083 and our offerings for all purposes \$2,875, also an increase over the previous year.—REV. C. S. DETWEILER, Ponce, P. R.



### Indian Post-Cards

The Home Mission Society has just issued a most beautiful set of six post-cards, illustrating the manners and customs of the Hopi and Navaho Indians. The colors are wonderfully natural and beautiful. The set will be sent, postpaid, for fifteen cents. Address Literature Department, American Baptist Home Mission Society, 23 East 26th St., New York.



### Can You Meet This Need?

Rev. E. F. Judson, missionary at Greybull, Wyoming, is in great need of Gospel song books for his mission in Crystal. He needs also an organ for Greybull. The services are greatly hindered because the present organ is one only in name. It is absolutely worthless.

### The Second Slavic Baptist Convention

BY REV. V. KRALICEK

The reports from all the Slavic fields were very encouraging. In spite of all the power of our enemies in the camps of superstition and atheism our work was progressive and successful. The twenty churches and missions reported 1,149 members, and 129 baptisms during the last year. Also over \$400 was collected among our Slavic churches and missions for church building purposes.

The greatest interest centered around the following three points: 1. How to do the missionary work more efficiently and how to deepen the spiritual life in our churches; 2. How to get a better education for our present and future missionary workers; 3. How to help a missionary worker who needs help in management and education of the church, in removal of difficulties and in evangelistic efforts. It was a common feeling that all three things are of the greatest importance for the present and future development of our Slavic work, and the discussion found its expression in the following resolutions: (1) When we consider the earnest effort of our Theological Seminary in Rochester to support our Slavic students and through the German Department to educate and train our young men for missionary work, we are thoroughly moved in our hearts to give thanks and to advise our Slavic churches to send all money collected among them for educational purposes to our German Department in Rochester. But because we have at present among our Slavic churches many young men who are ready to do missionary work and want to get a sufficient preparation, but are not able to study either in English or in the German language, therefore we beg our Northern Baptist Convention to establish, if possible, a missionary school for Slavic workers in connection with an English institution in a State where Slavs are most thickly settled.

(2) When we consider the interest and support of our Northern Baptist Convention, our Home Mission Society, and our city mission societies in the missionary work among Slavs, we feel very deeply our obligation, and we thank them for it and beg them for increased interest in our Slavic people, not only from the standpoint of a Christian, but also from the standpoint of a citizen of this great Republic. (3) Also among all the Slavic

missionary workers it was felt very deeply the necessity of helping them on their local fields in educating their members, in overcoming their difficulties, and in evangelizing the peoples, and therefore it was resolved to beg our Home Mission Society to consider the possibility of appointing a capable man, who would render such help in these matters as might be needed.



### President Taft at Virginia Union University

November 23rd was a red-letter day at Virginia Union University. The routine of recitation periods was first broken by a beautifully illustrated and most instructive lecture by the famous naturalist and bird-lover Mr. Henry Chapman. He spoke of the value of birds to man and of man's ruthless slaughter of most beautiful and valuable kinds until whole species are nearly extinct. He then spoke of migratory birds, and especially of the pelicans, and threw on the screen the beautiful pictures which he himself, after years of effort, succeeded in taking at a distance of but a few feet from the living birds in their lonely island haunts.

Soon after Mr. Chapman's lecture, President Taft, in an automobile—following a route in which the committee of arrangements had consented to include Virginia Union University—with six accompanying automobiles, drove into the school grounds. The four hundred and more students of the University and of Harts-horn College and the teachers, gathered in front of the Lecture Hall, greeted him with enthusiastic cheers. President Hovey welcomed him heartily and announced that his Excellency, Governor Mann, would introduce the President of the United States. In a few suitable words the Governor presented President Taft, who spoke from the automobile as follows:

"YOUNG MEN AND WOMEN: I am very glad to see you here this morning, and to know that you are here for the purpose of education. This is a theological school, a college, and an academy. The theological school is for the purpose of educating ministers to lead your people. Objection has been made to the expenditure of money for higher education among colored boys and girls, and I thought at one time that the criticism was well founded; but upon investigation I cannot add up any overwhelming or formidable sum of money that has been devoted to that



cause. The truth is, that there are not foundations enough to educate the minister and the teacher and the professional man who shall be leaders of the colored people in this country. Of course, the main necessity is thorough primary and industrial education, but it is necessary also to have leaders of the race; and there is no profession in which education and thorough knowledge play so important a part as the profession of the ministry. Education, industrial and otherwise, I think is the solution of the difficulties and the obstacles which your race is to encounter in your lives. And I congratulate you on the evident prosperity and the excellence of the education which you are here receiving. Good-bye. I wish you every good fortune."

After a word or two with Presidents Hovey and Tefft, President Taft and his company rode through the grounds and away to the battlefields about the city.

President Taft acknowledges that he has changed his mind in regard to the higher education of the Negro, and that he sees its importance. He emphasizes two or three important facts in that little impromptu speech, facts which some friends of the colored people are slow to learn. He says that the amount spent on higher education for the colored people is not large, not nearly enough to prepare the needed leaders. He emphasizes the necessity of providing these leaders and the importance specially of an educated ministry. Would that these facts might come home with power to some friends of the Negro who have the means of helping Virginia Union University to enlarge its work by erecting a new dormitory to accommodate the young men who ought and who want to be fitted for effective service and wise leadership among their people.

This year the President of the University is making every effort to secure \$46,000 for a new dormitory and two professors' houses. He is visiting the colored churches, especially those under the charge of former students of the school or friends of the school, and is giving an illustrated lecture on the school and its graduates. Each former student is asked for an individual contribution and each church for a sum amounting to twenty-five cents a member. It is hoped that one-quarter of the amount needed will be raised from the colored people themselves. They want enough room for their children at the University. They are giv-

ing generously. The General Education Board of New York will give another quarter of the amount needed. Who will give the rest? Nearly \$25,000 must come from Northern friends. Nearly \$10,000 has been pledged; the last \$15,000 is what we need now. It means some large, generous giving by those who believe in a Christian and a thorough education for the leaders of the colored people, and especially in an intelligent Negro ministry, which will be equipped to lead the people wisely and to protect them from the harmful effects of false teaching in religion and morals and in matters of race and community progress.



#### A Girl in the Home Mission School

She had not lived at home for several years. Inclined to be wilful, the girl was given to kind neighbors in a distant town. After a time they, too, realized there might be phases of human nature which neither the ordinary home nor the county school could well develop.

The Home Mission school might be tried, and thither came the girl. A short, sturdy figure which meant strength for self or service. A face which attracted attention because of the combative, Anglo-Saxon nose and well compressed lips; the corners of which turned down rather more than nature needed. The whole physiognomy proclaimed a dogged self-will though modified by a fine forehead.

New surroundings attracted Annie's attention and for some time all went well. But there came a period when a clash was inevitable. The girl was not pleased with the restraint of rule and struck out on her own ideas of deportment. Not easily managed, she was moved about from one dormitory to another, as each teacher failed to find the time, outside of school duties, to subdue such a trying offender. The finality was that Annie must be taken into my own house or expelled. The former was chosen as an experiment. She was to share a large room with two of our studious, law-abiding girls. Again all went well for a season. But a rule was absolutely broken and Annie was as promptly sent to bed for two days; the last meal before she was allowed to rise being bread and water. The following Sunday night was a memorable one for Annie. The usual after-meeting followed the Christian Endeavor service and a number of students remained for prayer, Annie among them.

Earnest petitions were raised for the

girls, and while Miss Kinsman was pleading with God, Fairy Bell Harvey sprang from her knees, crying, "O Miss Owen, I'm a Christian! I'm a Christian!" Most blessedly had the Spirit come to her heart and a happy girl she has been ever since. Not so with Annie. Unknown to us, she had for some time been under conviction of sin; and finally decided during her recent discipline that she would let it be known. Weeping bitterly, she returned to her room. There one of her roommates and I labored long with her in prayer and testimony till, over-wearied, I finally retired, saying, "When Jesus comes, and He will come, you may come to my room." Before I could fall asleep there was a bound and Annie stood at my side, radiant in her acceptance and new-found joy. Later in the night I was awakened by the feeling that some one was near. Putting out my hand, it rested upon Annie, kneeling by my bed; "O," she cried, "I feel so good." Praise could not be repressed, and I rejoiced with the girl.

The next morning the following note was left on my table: "Dear Miss Owen, I thank you very much for correcting me Saturday. Why, if you hadn't sent me to bed then, probably I would have said, 'I goes over the road all the time. Miss Owen don't even say anything to the girls and so I don't care for her rules.' But going over the road without permission has learned me a lesson. I don't blame you a bit for punishing me because I had really deserve it, and now I am going to try with God helping me to live a Christian life. Forgive me. Your student, Annie Burns."

I venture to copy from a letter Annie has written home: "Father please don't take any strong drink; it is not good for the brains; it weakens your nerve. It also takes affect on your brains. I don't take strong drink and I don't want you all to take it. I am a temperance girl fighting against whiskey traffic."

SARAH E. OWEN.

#### ✠ A Veteran Home Missionary

The *Kansas Baptist*, State bulletin, contains the following from the pen of A. T. Dickerman concerning the Rev. F. L. Walker, a veteran missionary of the Home Mission Society: Volumes could be written of him and his work. Brother Walker came to Oswego, Kansas, in the spring of 1870. He came out to my place on foot and introduced himself as a Baptist min-

ister working under appointment of our Home Mission Society. He placed his membership in the Oswego church and from there as a center preached wherever he could get an audience in all this part of the State. In January, 1871, he became pastor for half time. Soon afterward he assisted in organizing the Baptist church at Coffeyville and served it part time as pastor. Later he helped organize the church at Mound Valley and gave it part of his time. He was a hard worker. Almost every Sunday he preached three times in the school houses for afternoon services. He would begin a protracted meeting in a school house near one of the churches, and before they closed would lead these meetings toward the church center. In this way he never failed to add new members to our churches. He was tireless and practical in his labors. He would walk miles to visit newcomers and encourage them in the Christian life. Not long after he came among us he began to urge the importance of building a house. Into this enterprise he threw himself with great devotion. He solicited aid, taking subscriptions in money, material, or labor. He worked with the men on the building. An incident will show his spirit and perseverance. When the windows came, times were close and there was no money. He walked out to my house in the night and asked if I could help. I hadn't a dollar in the world. "But, have you something that you can sell?" I told him that the only article on my place that could be sold was some corn and it was in the shock. "I will help you husk a load in the morning," said he, "if you will take it to market." So the next morning found us in the field. The corn was soon sold and he had kept the work moving. In 1881 the long, satisfactory labors with the Oswego church closed. Under appointment of the Home Mission Society, Brother Walker went to Grenola. At the end of two years he left good churches at Grenola, Moline and Cedarvale. He also labored in Arkansas City, Wakeeney and Hill City. Moving to Ottawa for its educational advantages, he placed his children in school, and preached for surrounding churches. At Garnett in 1896 he was taken ill and was soon called from his labors—not old in years but certainly advanced in experience and great labors for the Master. He organized nine churches in Kansas and built seven meeting houses.



## CHAPEL CAR AND COLPORTER

### The Passing of Bible Day

BY C. H. SPALDING, D.D.

This does not mean that Baptist churches and Sunday schools will drop their offerings for the cause of Bible distribution. This they could not do. Since 1883, growing out of the Bible Convention at Saratoga in that year, this Bible Day has been observed. It has had a generous and grateful and gracious recognition. But it has seemed wise to the Board of the American Baptist Publication Society to recommend to the Northern Baptist Convention the discontinuance of Bible Day, and the Convention so authorized at the Convention last May. While the Publication Society surrenders the day and thus relieves itself of the burden of two "special days" in each year, it still has the work to do. The demands are increasing, and the offerings must pour in for the support of this cause. The method may change, but the work must go on. There is a cry for the Bible. The Society will continue to administer this trust. Many individuals have long loved this as a special object of giving. Let them continue to do so.



### Sunday School Work in South Dakota

T. H. Hagen is one of the live Sunday school missionaries of the Publication Society. He writes interestingly of a recent visit in South Dakota. The letter shows the power, versatility and influence of the Sunday school:

"I went to Bradley, where I conducted one of the most successful institutes that it has been my privilege to conduct. Bradley is a small town, and the teachers of other schools in town were present, and on Saturday and Sunday I had in the institute every teacher of the public school. The superintendent of the school lives out in the country, and is the chairman of the school district where he lives, and he instructed the teacher of his school to close early Friday morning so that he could attend my institute in town in the afternoon. The Methodist pastor was asked to attend, and he told our pastor that when Hagen came to town he always

gave up his service, which he did at this time. One of the practical results of the Institute was the fact that I got them to buy a Teacher's Library, and am sure they will derive much benefit from it. I received a letter from the president of the Y. M. C. A. of the Sioux Falls College asking me to come and lead them in the meetings there during the Week of Prayer for Colleges. I telegraphed I would come and help them, and we had a royal welcome from the faculty and student body. The services were well attended, and the interest was marked from the very first service. At the last service one young woman accepted Christ, and others told me after the service was over that they had decided to live the Christian life. At the last service I was very happily surprised. I dismissed the service, when the students were asked to take their seats again, and the president of the Y. M. C. A. arose and presented me with a handsome leather traveling bag, containing a "traveling companion" and a large Sioux Falls' pennant. The surprise was so complete, and the kindness of the students so marked, that it was with difficulty I was able to say thank you; I could not have made a speech if I had been paid for it."



### Converting Mormons

From Mormondom in Utah comes good tidings of the work of L. T. Barkman and family. In a recent letter he says: "We are still preaching the gospel in Springville and God is wonderfully blessing us. Over 80 have professed Christ; many of them are Mormons. So far sixteen have united with the church, mostly heads of families, and we are expecting four or five more to-night. Last night was one of the greatest meetings we ever had; a husband and wife came forward and gave their hearts to God and united with the church. We had been so interested in them. They had been seeking for the true light for a long time. They came to the Car, heard the good old gospel, and then invited us to their home, which gave us a good opportunity to have personal talks. They will be baptized on Sunday night. We

expect to see the work here go on after we are gone. We do not know how soon we will close the meeting here. They want to get a pastor here for all time, and we hope to have it self-supporting or almost so before we leave. Last Sunday we had a church opening, organized a Sunday school of 33, had preaching at 11 a. m. and 3 p. m., young people's meeting at 6.30, preaching again at 7.45. The little church was crowded; we could not begin to seat them all. We hold meetings in the Car during the week and have good congregations every night."

#### Steady Service in Idaho

L. W. Gowen, the veteran colporter in Idaho, sends an interesting note of work done: "I am at home once more and slept at home last night for the first time since Jan. 31st, 1910. These nine months and twenty-one days have surely been busy ones and in some ways at least more fruitful for the Kingdom than any similar period in the almost twelve and a half years of colportage work. In looking over my record book I see that more than 1,200 families have been visited, nearly 5,000 miles traveled, and almost 800 copies of the Scriptures distributed; there have been eight professions of faith, followed by baptism, and one church organized and built up to 37 members."

#### How the Laymen's Missionary Conference Corralled a Cowboy

The pastor-at-large of Wyoming, Rev. Wilbert R. Howell, sends the following letter which he clipped from an old copy of the *Wyoming Tribune* of Cheyenne, showing a genuine cowboy's anticipation of the Laymen's missionary banquet and as well the far-reaching interest awakened by the new Movement:

#### A COWBOY COMING TO THE LAYMEN'S CONVENTION

CHUGWATER, WYO., March 6, 1910.

MR. EDITOR OF THE TRIBUNE:

I have been reading of the new show that you are to have in your city at the close of the week. I expect to be down out of curiosity, if for nothing else. When I told some of the other "punchers" that I was going to ride to old Cheyenne to see that men's missionary convention they laughed at me. But I said, "Well, fellers, we rode all the way to Cheyenne to see 'The Virginia' at Ed. Stahle's opera house; we have traveled as far to see Ringling's circus, and to attend the fron-

tier show. Now I propose to ride that distance to see a missionary meeting by men. I never heard of anything like it. It will be a new sensation. I have rode two days to see some of the meanest horses on earth. I have paid a good price to see some of the best men in the 'ring.' Now I am willing to pay the price to see some of the best men out of the 'ring.'" They say that some of these speakers are "the good fellows" all right. I see by the *Tribune* that it is no one-horse affair. It stacks up with the Ringling's and with the Frontier. I'll sure be down. Count me in on that banquet.

Yours,  
CY BROWN.

#### THE "EVANGEL" IN KANSAS

J. C. Killian and wife, of Chapel Car "Evangel," have already taken hold of the hearts of the people in their vigorous work. They are now in Wichita, Kansas. Pastor Cassidy is a live man. He and these helpers built a tabernacle 28 x 60 feet, and the car is aiding in the upbuilding of a church in this end of the city.

#### EXTENDING THE WAGON WORK

The Society is planning for larger things this coming fiscal year. The wagon work is to be pushed in Oregon, Washington, Nevada and Idaho if funds will allow.

#### LITERATURE NEEDED

The Polish paper, heretofore published in Pound, Wis., *Nasze Zycie* (Our Life), is now published by the Publication Society, which issued the November number as the first. The demand for literature for foreign-speaking people is great, and funds should be put into the hands of the Society for this distinctive work.

#### HAND-TO-HAND WORK

"Messenger of Peace" is moving in co-operation with the Railroad Y. M. C. A. work and the sound of a going of power is in the mulberry trees. Our missionary, Thomas R. Gale, is not only doing excellent work in preaching, but also in the shops, having private interviews with the men, holding impromptu services. In the Springfield, Ill., railroad shops he has a well organized Bible class, composed of the Christians, converts and those who have become interested in religion.

#### A REAL OBJECT-LESSON

One of the chapel cars is to be in the great exposition, The World in Boston.





### A Work of Value

The annual survey of missions in Japan, entitled *The Christian Movement in Japan*, contains the most authoritative and comprehensive review of religious conditions and movements in that country to be obtained. The editor-in-chief is Rev. Daniel Crosby Greene, of Tokio. With him have been associated the leading missionaries in Japan. In former years comparatively few copies of this book have been circulated in America. The publishers in Japan have therefore forwarded a supply to the Young People's Missionary Movement for distribution. Secretaries of Mission Boards, members of executive committees, donors especially interested in Japan, all missionary speakers and other persons desiring to keep abreast with current Christian activities in Japan, will find the volume indispensable. Individuals can be supplied promptly to the limit of the edition in hand, at 75 cents for single copies, postage 8 cts. extra. We most heartily commend this work, which gives an inner view, and are glad it can be obtained. Send to the Movement, 156 Fifth Ave., New York.

### Missions in the Magazines

With our own Christmas celebrations fresh in our memories, it is pleasant to read "Christmas in Arctic Lands," in the December *Pall Mall Magazine*. The scene of the sketch is one of the Moravian mission stations in Northern Labrador, and the rejoicings are very real and beautiful. We expect to give an extract later for our young people.

China and Korea are not forgotten in the magazines. The *National Geographic Magazine* for November gives charming glimpses of these countries, the "glimpses" being supplemented by colored photographs taken by the author. Seeking for further glimpses, we come across "A Small Chinese City," in the *Overland*

*Monthly* for November. Here in Yah Jo (probably Yachow is meant, where the Mission Society has a station), we tarry long enough to get a good idea of the various shops and industries. The mission house is visited and the city wall, rising on the south side 200 feet above the city, is carefully observed. We also read the poem in the December *Forum* entitled "The Pilgrims of Thibet."

Not far from China is Siam, and here the glimpses continue. In the December number of *Current Literature* there is an interesting sketch of Chowfa Maha Vajiravudh, the present King of Siam. In a quotation from the Paris *Figaro* we gain the comfortable assurance that "he is the ablest ruler of any Asiatic land." And indeed from the sketch in hand, his talents are varied.

While speaking of recent monarchs, an article in the November *National Review* deserves notice. This takes up the new era in Belgium, contrasting the good works of Albert I with the unenviable record of his predecessor, Leopold II.

Returning to our quest for glimpses, we continue to Japan, which is represented by a dainty story in *Blackwood's* entitled "Tsune and the O Jo-san." Tsune is a gentle Japanese girl who, although separated from her lover because he is an outcast, remains faithful to the memory of her lover. She finally decides to become a nun and is last seen making the Great Pilgrimage of a thousand temples in peace if not in happiness. The *World's Work* presents a strong plea in "A Chance for Statesmanship" for a large-visioned policy in regard to Japan. The writer desires the immigration clause in our treaty with that nation to be cancelled.

What other people say is an ever acceptable topic for conversation and thought. The *Review of Reviews*, recognizing this, has favored us with what the Hindu women think of their American

sisters. Their thoughts are not flattering—indeed, they are unnecessarily and inordinately scathing. On the other hand, the writer of "Burmese Women," in the November *Westminster*, is most appreciative of these Eastern ladies. Yet, having lived in Burma for over forty-seven years, his utilitarian point of view may well have been influenced by his environment.

Other interesting accounts of the far-away places are to be found in the *National Geographic Magazine*, which contains an enthusiastic explanation of the Liberian game, Kboo, also an article taken from a recent number of the *Geographical Journal* of London entitled "Among the Cannibals of Belgian Congo," and comments and quotations from Mr. Roosevelt's book, "African Game Trails." *Blackwood's* contributes a long and well-written description of Ocean Islands and *Le Correspondant* offers an exhaustive account of the characteristics of the Egyptians.

The George Junior Republic has a prominent place in the current *Review of Reviews*. The basic principles of this organization, the varied industries, the methods of dealing with the delinquents, and the education of the citizens are set forth. "The entire plan of education in the George Junior Republic involves pioneer ideas. Not only does it apply the democratic principle to school government, but also intensifies educational process. The George Junior Republic boy has ample opportunity to use his knowledge for practical purposes during the years of its acquisition; he can test his ideas and theories by actual experience. Besides this valuable asset, he has also gained self-mastery."

#### Progress in China

*Watchman*: When the ancient conservatism of the Chinese is remembered the rapid progress that country is making is almost incredible. No peaceful revolution in any country has ever equalled in its importance and transforming power the change from the ancient system of examinations to examinations in modern scientific studies. No man can now hold an office in China unless he has passed examinations in modern culture. Next to this remarkable change which affected the whole constitution of Chinese society, is the recent decree of the emperor commanding that in all the schools English shall be the language in

which modern studies shall be pursued. English was the first of foreign languages introduced in China; it is most widely used there and in the world. When the students are sent to Peking for final examination after graduation they shall be examined through the medium of the English language. It is generally recognized that the share of American missionary schools in preparing the way for this momentous decree has been very great. America has done more for Chinese education than any other country. It is clear that this step will ally China more closely with the United States. It will gradually bring the educated classes of China into touch with American ideas and methods, and by facilitating intercourse will increase and cement the friendship of the two countries.

#### A Vision for Spain and Portugal

*New York World*: A successful republican movement in Spain just now would be most gratifying. The country is in much better financial shape than Portugal, and a new republic might have wisdom enough to wipe out the silly boundary and unite with Portugal in a self-governed and progressive Iberian nation of 25,000,000 people, with a land of splendid location and fine natural resources, larger than Germany or France. Some day this dream of the republicans will come beneficently true.

#### Two Good Ideas

The Class Helper, a monthly church paper of Tucson, Arizona, is admirably edited by O. E. Comstock, a member of the First Baptist Church of that city, and helps the mission cause generally in the State. A number of illustrations from *MISSIONS* have been used in its pages, and we shall be glad to furnish more. In the October number there was a picture of the mission church in Camaguey, Cuba, and one of Missionary Petzold's home at Lodge Grass.

Speaking of church papers and calendars, the Livingston Avenue Church bulletin recently gave its front and last page to *MISSIONS*, using illustrations furnished by us at the pastor's request. This fitted into the formation of a club, which is of cheering proportions. A hint to a missionary pastor is sufficient. What we did for Pastor Hayne we will do for you, if you desire to do what he did for *MISSIONS* and the cause.

## Financial Statements of the Societies

### American Baptist Home Mission Society

Financial Statement for eight months, ending November 30th, 1910

Source of Income	Budget for 1910-1911	Receipts for Eight Months	Balance required by Mar. 31, 1911
Churches, Sunday Schools and Young People's Societies (apportioned to church).....	\$382,276.42	\$66,503.52	\$315,772.90
Individuals (estimated) .....	125,000.00	3,322.28	121,677.72
Legacies, Annuity Bonds released, Income of Bonds, etc. (estimated).....	158,792.00	112,589.80	46,202.20
Total Budget as approved by Northern Baptist Convention .....	\$666,068.42	\$182,415.60	\$483,652.82

#### Comparison of Receipts with Those of Last Year First Eight Months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Sunday Schools and Young People's Societies .....	\$59,408.75	\$66,503.52	\$7,094.77	.....
Individuals .....	7,405.67	3,322.28	.....	\$4,083.39
Legacies, Annuities released, Inc. Inv. Funds, etc. ....	87,417.32	112,589.80	25,172.48	.....
	\$154,231.74	\$182,415.60	\$32,267.25	\$4,083.39

N. B.—Of the total Budget to be raised by the Denomination the Society has received only 14 per cent. during the first eight months of the present Fiscal Year.

### American Baptist Foreign Mission Society

Financial Statement for eight months, ending November 30th, 1910

Source of Income	Budget for 1910-1911	Receipts for Eight Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches).....	\$563,455	\$100,442.64	\$463,012.36
Individuals (estimated) .....	175,000	29,966.86	145,033.14
Legacies, Income of Funds, Annuity Bonds, specific gifts, etc. (estimated).....	194,527	105,588.69	88,938.31
Total Budget as approved by Northern Baptist Convention .....	\$932,982	\$235,998.19	\$696,983.81

#### Comparison of Receipts with Those of Last Year First Eight Months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools .....	*\$95,570.05	\$100,442.64	\$34,839.45	.....
Individuals .....	.....	29,966.86	.....	.....
Legacies, Income of Funds, Annuity Bonds, specific Gifts, etc. ....	\$4,713.53	105,588.69	20,875.16	.....
	\$180,283.58	\$235,998.19	\$55,714.61	.....

\*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is included in this figure.

### American Baptist Publication Society

Financial Statement for eight months, ending November 30th, 1910

Source of Income	Budget for 1910-1911	Receipts for Eight Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches).....	\$104,189.00	\$49,628.51	\$54,560.49
Individuals (estimated) .....	10,000.00	4,403.95	5,596.05
Legacies, Income of Funds, Annuity Bonds (estimated) .....	51,404.00	23,280.29	28,123.71
Total Budget as approved by Northern Baptist Convention .....	\$165,593.00	\$77,312.75	\$88,280.25

#### Comparison of Receipts with Those of Last Year First Eight Months of Financial Year

Source of Income	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools .....	\$45,746.37	\$49,628.51	\$3,882.14	.....
Individuals .....	2,190.50	4,403.95	2,213.45	.....
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc .....	21,227.47	23,280.29	2,052.82	.....
	\$69,164.34	\$77,312.75	\$8,148.41	.....

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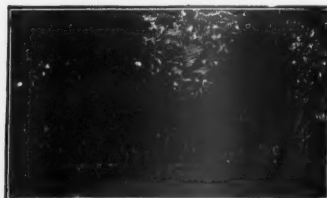
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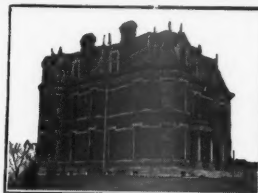
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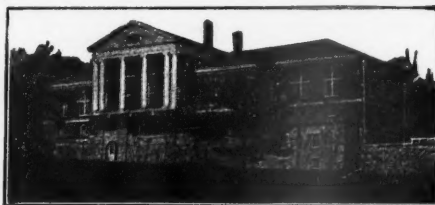
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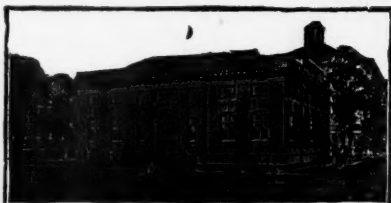


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